

THE Nonconformist.

THE DISSIDENCE OF DISSENT AND THE PROTESTANTISM OF THE PROTESTANT RELIGION

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Eccelesiastical Affairs.

MIXED EDUCATION IN IRELAND.

THE Roman clergy in Ireland do not seem disposed to let the grass grow under their feet. The traffic on the newly-opened road of Religious Equality threatens to be enormous, and to task all the skill of the State police in its supervision. Here at once comes lumbering on in front, obstructing the roadway, a vast and towering structure almost as big as Juggernaut's car that stuck in the ditch the other day in Bengal—the education scheme of Cardinal Cullen. Amidst waving flags and the noise of all sorts of instruments, the Catholic prelates announce from their eminent position that they cannot reduce the size of their vehicle, but, however inconvenient to the rest of the public, must insist on monopolising nearly the whole thoroughfare, for it is thus that they understand the doctrine of religious equality. To speak without parable, the Irish priesthood in conclave assembled at Maynooth have just demanded in formal and categorical terms the demolition of the existing system of mixed education, and asserted their right to the sole superintendence of both the higher and lower education of Catholic Ireland.

This claim involves very serious issues, and can be dealt with successfully only upon a clear and intelligible principle of State policy. Simply to refuse to concede it, will neither diminish the force nor limit the duration of the pressure. Nothing will countervail this pressure but the firm establishment of a general equilibrium over the whole extent of the kingdom. The country cannot be longer satisfied or governed by local nostrums or special compromises. Only even-handed justice, applying the same principle in each case to similar conditions, can control contending interests whether moral or material, or trim the balance of rival influences. In determining the practical reply to the pretensions of the Roman hierarchy, the country must resolve on a general principle of conduct—either to advance in the direction of secular education alike in England and Ireland, or in that of denominational educational endowment in both islands. The Queen's government can no longer be carried on by Janus-faced legislation. One law just and equal for all alike can be enforced successfully upon all the people, but you cannot much longer administer affairs on one scheme in England and on another beyond her borders. If the demands of the Anglican clergy are to be conceded in this country, the similar claims of the Roman clergy must be conceded in the sister

island. If the Irish demands are to be resisted, it can be only through an understanding common to the whole empire, that the support of the State shall be limited to an education in which all can share.

In determining this issue, Parliament will look not so much at abstract doctrines as at the actual necessities and desires of the people. The House of Commons will ask not after the speculations of this philosopher, or that, on the supposed results of different styles of treatment in national education, but it will require to know what the nation itself wants—whether there is a general unanimity or a divided opinion, or an overpowering majority in favour of one or the other, or two or three evenly balanced parties. And above all Parliament will seek to understand whether the demand for denominational education is or is not made in each case by the clergy alone or by the clergy nearly altogether, or is the distinct expression of the desire also of the laity. And the legislature so inquiring will not in our judgment long hesitate in the choice of its policy. There can be little doubt that even in Ireland itself the vehement outcry against mixed education is, in the main, raised by clerical voices, and is not supported by the laity of the Roman communion. The laity flock to the Queen's Colleges, and dread the success of their own priesthood in the present agitation. In England a similar speciality prevails. It is said to be the Church which petitions for denominational education, but it is only the clergy. The hands are the hands of Esau, but the voice is the voice of Jacob. Public opinion as distinct from clerical opinion on both sides of St. George's Channel is setting steadily and powerfully in the direction of a common system of education for the children of all faiths. Men do not wish to see their children, under the pretence of receiving strictly orthodox educations of various types, brought up in the intellectual image of rival clergies. They wish their children to be brought up as one nation. They have no desire to hear the anathemas of councils and synods faintly re-echoed from the lips of infancy. They desire that young people should cast off the ancient heritage of mutual scorn and hatred, the evil genius of solitudes and coteries. They rather believe that the young will learn some of the most valuable lessons of life in a society frequented by members of different religious trainings. They place great confidence in the home and the church as the proper places for special religious instruction, and do not think that school will obliterate or weaken any religious principles worthy of the name. And they less and less desire to see modern society transformed into an intellectual model prison, where priests keep watch and ward over corridors of incarcerated souls.

Such, we doubt not, will be the conclusions of the British Parliament, enforced by the growing determination of the British people. That this will involve some conflict and trouble with the hierarchy is very likely, and that in the conflict some very big words will be spoken by cardinals and bishops, both Protestant and Papal, there is no reason to deny. The curses of heaven and earth may be vowed against the policy which asserts the ascendancy of the State, and indeed of the lay element above the clerical, in all matters of national interest. But the nation, when its mind is once made up, can endure calmly a good deal of bluster, and

make charitable allowance for disappointed ambition.

Meantime it may be well for the Irish prelates to understand that those on this side who have been their foremost allies in obtaining religious equality, will be found among their steadiest opponents in any attempt to substitute a Romanist Ascendancy in Ireland for that which is now drawing to its end. The labours and sacrifices of the Liberal party in England during so many years have not been devoted to the object of establishing an absolute monarchy for Cardinal Cullen. Every excuse for disaffection, for angry assumption, for disrespect to the sovereign authority has now been taken away, and we trust it may not be the intention of the Irish hierarchy to render government impossible by sundering every solid tie which binds the people to the State. The indication of such a desire, under whatever profession of spiritual ends, will indeed defeat its own purposes; but in may inflict serious evils on Ireland in the interval. Meanwhile it is certain that neither England nor Scotland, nor Ireland itself, will listen to the clerical demand for retrograde legislation in the matter of mixed education.

ECCLIASTICAL NOTES.

NOTWITHSTANDING what the *Times'* correspondent has said about the problem that awaits solution from Irish Protestants being a "Chinese puzzle," it seems to us that the work preliminary to reconstruction, is going on in the most satisfactory way. Nobody ever anticipated that everything would be accomplished without difficulties, but, as yet, the difficulties seem to be extremely few. Irish Churchmen are addressing themselves to their work with painstaking sincerity. It is quite true that suggestions of all kinds, some of which are extremely opposed to, or inconsistent with others, are being put forward, but nothing could be more natural, or we would add better, than that this should be the case. It is an indication that the minds of the people are actively employed in considering what will be their future position, and how that position can be best used. If there had been much less speech of this kind than there has been, we should have begun to despair of the future of free Episcopalian Protestantism on the other side of the Irish Channel. We now see, as far as we can judge, instead of that fatal apathy, or indifference, or despair, which was predicted, a thorough rallying of the people around the institution to which they are attached. The bishops' charges at the diocesan synods are full of hope and confidence, and the clergy as a body are showing an energy which they have never previously exhibited. Some difficulty has occurred in the organisation of the laity, but this has at last been got over by the archbishops consenting to summon a lay conference. Money also is coming in, and there is a prospect that all that is wanted will, in due time, be furnished. Of course there is here and there some sore feeling, and some unjust expressions of it. This was the case the other day when a meeting resolved to have nothing to do with the English Church. Here there was ingratitude. The English Church would have saved its Irish sister if it could have done so. It did its best, but happily it was found to have possessed comparatively little influence. Neither Parliament nor people would follow it. They never do, in fact.

There is a wise article in the *Guardian* upon the present position of the Church. It advises that the idea of forming a so-called national organisation should be altogether given up. The better course would be to proceed upon the diocesan and parochial system. The national bond, it holds, cannot now have anything to do with ecclesiastical affairs. From

an Episcopalian Church point of view, nothing, perhaps, could be sounder than this:—

A national representative "Church Body" is no necessary part of her life, no proper element of ecclesiastical polity. It is important that this truth should be present to the minds of those who are deliberating so busily on the form which this body should take. It is important that they should remember how entirely the life of a Church depends on the union of its living members, and how the whole theory of Church organisation—except on the assumption that the Pope is the Church—rests on the presence of the Spirit of God in Christian men, first uniting them in baptism to Christ, and ever afterwards infusing the graces needful for the vitality of the whole body. A representative body must be built up, therefore, from below; not from the aggregation of individuals, for the association of the two or three in participation of holy things is a first principle; but from the recognition of each Christian society as an element to be in some way represented in any assembly which makes rules for the guidance of the whole. We shall rejoice to hear that each diocese in Ireland is organising itself under the presidency of its proper head, so that the clergy and laity shall freely elect their representatives for the new Body which political circumstances have called into existence. The maintenance of diocesan institutions in their independency will be the best guarantee that the central body shall not overstep its proper functions, nor be tempted to enter into spheres of ecclesiastical legislation for which it would be found, in all probability, totally unfit.

The rumoured prospect of Dean Stanley's being nominated to a bishopric has already excited a feeling of strong indignation amongst the two sections of the Church, which do not belong to the Broad party. This feeling finds its most emphatic expression in the *Church News* of last week, which, after remarking that there are times when rebellion is not only excusable, but a positive duty, proceeds to say that "such a time may be at hand, if, as report suggests, Dr. Stanley should be nominated by Government to a bishopric. In that case it would be the duty of dean and chapter not to elect, and of the diocesan clergy to refuse to acknowledge, such a notorious abettor of heresies as their spiritual head. It may be that the passive acquiescence of clergy in Government appointments is reckoned upon still to endure, but the tide of popular feeling is every year setting in stronger against such acquiescence, and the time cannot be far off when it will manifest itself in the choice of spiritual as of temporal rulers." We have no doubt of that, but we have grave doubts whether the clergy will refuse to elect. Dean Merewether was brave enough before the event, but could not keep his courage at the sticking point. But it has to be remembered that the Dean of Christ Church, Oxford, is Dr. Pusey, and no one can doubt his moral courage.

Another indication of a tendency in this direction was given at the meeting of the English Church Union, at Southampton, last Thursday, when an elaborate report on the mode of electing bishops was presented from the committee of the Union by the Rev. R. J. Spranger. The report sets forth in an elaborate manner the testimony of Church historians upon this point, quoting first from the Scriptures, and then from the writers and Acts of Council of the early Christian centuries. Thus the testimony of Cyprian, Athanasius, Ambrose, Augustine, Leo, Gregory, and others, is produced to show that bishops were always elected by the people. In a similar way the Acts of the Councils of Nice and Carthage are given. It is next shown, upon the same and other authorities, that an episcopal election which is constrained is null and void. This is the testimony of Athanasius, Celestine, Augustine, Leo, and Symmachus; of the Councils of Orleans, Clermont, Paris, Rheims, Nice, and others. The report extends over forty pages, and concludes by the assertion that a bishop who has not been properly chosen can have no spiritual authority. Coming as it does from a committee of Churchmen, this report has no little significance.

Bishops, indeed, appear to be "catching it" from everybody. Thus the *Church News* takes them to task for their recent appointments. It says:—

The Bishop of Exeter and the Bishop of Winchester by their patronage offended many, both providing only too well for their own households, and neglecting the deserving curates in their dioceses. The Archbishop of York must needs go out of his diocese to find incumbents for Doncaster, for one of his livings in York, and for Thirsk. Of the bitterness which prevails in the dioceses of Durham, Carlisle, and Manchester, it is not necessary to speak at length. The capriciousness and querulousness of some bishops, the priggishness of others, and again the narrow partisanship of others, have alienated the bulk of the clergy from their chief pastors, so that the desire to see the bishops brought to a lower level in dignity is becoming rapidly widespread.

Such words are the forewarnings of perhaps actual rebellion. Taken in their connection, they are intended to be ominous. It is noted that a similar alienation of the clergy from the chief pastors existed immediately before the French Revolution. Instances are given, and English Churchmen are reminded, that when the crash came the clergy went over to the people. "Let the bishops," it is added, "take warning in time. If they can only be brought to

reason by disestablishment, then disestablishment men will have."

"Reason!" What is the use of reasoning? You may reason with the people and prevail, but—the bishops, and even the clergy—nothing seems to have a natural effect upon them. "Warning!" Are they not warned every week? Thus last Sunday week the *Church Times* visited fourteen City churches with the following result:—

	Annual Value	No. Present.
St. Bartholomew the Great, Smithfield	2,000	30
St. Anne and Agnes, St. Anne's-lane	226	25
St. Michael Le Querne, Foster-lane	300	closed
St. Mary Magdalene, Old Fish-street	230	18
St. Nicholas, Cole Abbey	270	closed
St. Benet, Paul's Wharf	254	6
St. Nicholas, Queenhithe, Thames-str.	260	11
Allhallows, Bread-street	382	3
St. Martin Pomroy, Old Jewry	410	1
St. Margaret Moses, Bread-street	287	3
St. Peter's Le Poor, Old Broad-street	1,725	20
St. Martin's Outwich, Bishopsgate-st.	1,100	6
St. James, Mitre-square	300	20
Allhallows with St. Benet, Lombard-st.	650	9
	£7,074	162

One hundred and sixty-two persons, the annual value 7,074! Well does our contemporary add:—

We question whether a more monstrous abuse was ever seen than this. The country has just been outraged by stories of the wicked wealth of the Irish Church; and yet the ecclesiastical endowments of the sister country did not after all amount to quite a pound per head of the Protestant population. But allowing these 162 attendants to represent a Church population of 800, we have here a dozen and more parishes, fourteen times more opulent than the Establishment which has just expired from a plethora of earthly goods. If we descend to details, the outrageousness of the scandal becomes infinitely more glaring. We shall find that three or four Churchmen of St. Martin Pomroy have actually a whole parish church and the appurtenances thereof kept up for their benefit at the cost of at least a hundred pounds a year per head; and the solitary attendant may reflect with pride and satisfaction on the far-seeing piety of his predecessors which set apart a matter of eight pounds to aid his devotions whenever it should please him to go to Church on a Sunday?

Is not this a "warning"?

RECONSTRUCTION OF THE IRISH CHURCH.

The Dublin Provincial Synod of the Episcopal Church has been formally summoned for the 14th of September. A proposition has been made that 200,000 enrolled Orangemen should, as a society, raise a contribution among themselves of 10,000l. to the Church Fund. Among further subscriptions offered, Mr. Horace Rochfort, of Carlow, gives 25l. a year for five years after January, 1871.

A requisition, signed by a large number of Irish Churchmen, was presented on Monday to the Archbishops of Armagh and Dublin, in obedience to which they have prepared a circular letter to the bishops, asking them to facilitate meetings of the laity in every parish in the week succeeding Sunday, the 19th inst., for the election of lay delegates—one for every clergyman in each parish. It is intended that immediately after these elections, all the delegates so chosen shall meet in diocesan councils, when a second election will take place by them, of one in five among their number, to assemble at the lay conference in Dublin. This latter will be held, according to the present arrangement, on the 5th of October, to consider the affairs of the Church, and to lay a basis for its future organisation. A letter issued by the Archbishop of Dublin, conveying suggestions for the lay elections, advises that all male adult members of the Church resident in the parish, or having property in it, should vote, and that it should not be imperative that the lay delegates should be inhabitants of the parish or diocese.

Another act of great munificence is reported in connection with the disestablished Church of Ireland. At a meeting of the clergy of the diocese of Kildare, held on Saturday in the Cathedral of St. Brigid, Kildare, Archdeacon O'Regan presiding, to elect the proctors to represent them at the approaching synod, to be held on the 14th inst., one of the clergy stated that his patron had expressed to him his intention of giving the entire sum at which his patronage is valued—a sum over 6,000l.—to the Church body, on condition that a clergyman shall be maintained on the benefice. The present rector has also assured his life for a sum equal to the whole charge on the living for the same purpose.

The Earl of Mountcashell has addressed a letter to the *Daily Express* on the subject of Church patronage, apropos of the Duke of St. Albans' letter to the parishioners of Redbourne. Lord Mountcashell says that several years ago, when the vicarage of Kircubria, better known as Ballymena, became vacant, he adopted a course similar to that just adopted by the Duke of St. Albans. "Having studied Church history," the noble lord adds, "I, more than forty years ago, came to the conclusion that the patrons of benefices in the Church, no matter by what means they came to be such, are nothing more or less than trustees for the religious welfare of the parishioners." He believes that in the early centuries of Christianity the sale of livings, and "the disposal, for filthy lucre, to unscrupulous aspirants of the spiritual care of parishes and congregations," would have been stigmatised as simony. He believes that the practice had its origin in the Italian Church of Rome, and that at the time of the Reformation circumstances occurred to prevent its being abolished. By a very

natural transition Lord Mountcashell proceeds to consider the claims of those lay patrons who are to receive compensation for the loss of patronage inflicted by the Irish Church Act. How far they have a right to appropriate these moneys to their private use he leaves to the decision of their own consciences, but he suggests that the whole ought to be devoted "towards making up for the heavy losses to the Church and clergy," which the "political and religious changes" of Irish Churchmen "have caused."

PROPOSED DISESTABLISHMENT OF THE WELSH ESTABLISHED CHURCH.

The Welsh are naturally aggrieved at being saddled with an Established Church which is alien to the majority in language and in faith, and which has long been a tool in the hands of not over-scrupulous politicians. They complain that of the four Welsh bishops not one is a Welshman; that one of these—the Bishop of St. Asaph—is wholly ignorant of the Welsh language; that since the accession of the present dynasty, no native of the Principality has been appointed to any see in England or Wales; and that the State Establishment in their country is maintained for the sole benefit of a tenth part of the population. Upon these grounds they ask that the principle of religious equality shall be extended to the Welsh people. The facts alleged are so weighty as to demand the serious attention of all candid persons; and we believe that, if they are considered in this spirit, the disestablishment of the Church in Wales is pretty certain to take place at no distant day. . . . It is intended to promote the disestablishment of the Welsh Church by means of a Cambrian League, the object of which, it is stated, is "to vindicate the rights and abolish the wrongs of the Welsh people"—a large and indeed singularly comprehensive programme, which is, however, for the present to be limited to the abolition of the State Church. We hope we shall not be misunderstood if we suggest that this movement should not be made too local, too sectional—in a word, too Welsh. It is announced that "a national costume or badge, male and female, for League meetings shall be adopted." Distinctive badges and uniforms may be all well enough among Foresters and Odd Fellows, but we confess to a prejudice against them in the serious work of political agitation. The battles of the people should be fought without these tawdry embellishments. The ancient nationality of the Welsh is a thing to be proud of; but in taking action on the grave issues which will be decided during the present generation, they will best serve their own corner of the island, and the great interests of civilisation, by endeavouring to become as English as the English—by regarding themselves as part and parcel of a common country, and not by perpetuating differences of national feeling which will only give a vantage-ground to the enemy. We all know the arts and devices of the Welsh landlords and parsons, and the exposure of the free resort to these arts at the last election has made the very notion of Welsh landlordism surpassingly unseavory in the nostrils of fair men. But surely it is uncommonly childish to attempt to put an end to all this by a badge-wearing association, such as the Cambrian League is to be—if, indeed, it ever comes into full existence, about which we confess to being a trifle sceptical.—*Morning Star*.

MANIFESTO BY THE ROMAN CATHOLIC BISHOPS.

The Catholic Archbishops and Bishops of Ireland, assembled at St. Patrick's College, Maynooth, on Wednesday, the 18th of August, 1869, Cardinal Cullen presiding, placed on record the following resolutions respecting the education and land questions:—

1. They reiterate their condemnation of the mixed system of education, whether primary, intermediate, or university, as grievously and intrinsically dangerous to the faith and morals of Catholic youth; and they declare that to Catholics only, and under the supreme control of the Church in all things appertaining to faith and morals, can the teaching of Catholics be safely entrusted. Fully relying on the love which the Catholics of Ireland have ever cherished for their ancient faith, and on the filial obedience they have uniformly manifested towards their pastors, the bishops call upon the clergy and laity of their respective flocks to oppose by every constitutional means the extension or perpetuation of the mixed system, whether by the creation of new institutions, by the maintenance of old ones, or by changing Trinity College, Dublin, into a mixed college.

2. At the same time they recognise the right, as well as the duty, of Catholic parents to procure as far as possible for their children the advantages of a good secular education. Justice demands that Catholic youth should enjoy endowments and all other privileges on terms of perfect equality with the youth of other persuasions; without which equality in the matter of education, religious equality cannot be said to have any real existence.

3. The bishops, without any wish to interfere with the rights of persons of a different denomination, demand for Catholics Catholic education, which alone is consonant to their religious principles.

4. The assembled prelates, learning with pleasure that it is the intention of her Majesty's present advisers to legislate for Ireland in accordance with the wishes of its people—and of this they have given good earnest—trust that the distinguished statesman now at the head of the Government will, with the aid of his able colleagues, give to Irish Catholics a complete system of secular education based upon religion; for it alone can be in keeping with the feelings and requirements of the vast majority of the nation.

5. As regards higher education, since the Protestants of this country have had a Protestant university for three hundred years, and have it still the Catholic

people of Ireland clearly have a right to a Catholic university.

6. But should her Majesty's Government be unwilling to increase the number of universities in this country, the bishops declare that religious equality cannot be realised unless the degrees, endowments, and other privileges enjoyed by their fellow-subjects of a different religion, be placed within the reach of Catholics in the fullest sense of equality. The injustice of denying to them a participation in those advantages, except at the cost of principle and conscience, is aggravated by the consideration that whilst they contribute their share to the public funds for the support of educational institutions from which conscience warns them away, they have, moreover, to tax themselves for the education of their children in their own colleges and universities.

7. Should it please her Majesty's Government, therefore, to remove the many grievances to which Catholics are subjected by existing university arrangements, and to establish one national university in this kingdom for examining candidates and conferring degrees, the Catholic people of Ireland are entitled in justice to demand that in such university, or annexed to it—(a) They shall have a distinct college, conducted upon purely Catholic principles, and at the same time fully participating in the privileges enjoyed by other colleges, of whatsoever denomination or character. (b) That the university honours and emoluments be accessible to Catholics equally with their Protestant fellow-subjects. (c) That the examinations and all other details of university arrangement be free from every influence hostile to the religious sentiments of Catholics, and that with this view the Catholic element be adequately represented upon the Senate, or other supreme university body, by persons enjoying the confidence of the Catholic bishops, priests, and people of Ireland.

8. The bishops also declare that the Catholics of Ireland are justly entitled to their due proportion of the public funds hitherto set apart for education in the royal and other endowed schools.

9. The bishops furthermore declare that a settlement of the university question, to be complete, and at the same time in accordance with the wishes of the Catholic people of Ireland, must include the rearrangement of the Queen's colleges on the denominational principle.

10. Finally, the bishops of Ireland, deeply sympathising with the sufferings of their faithful flocks, believe that the settlement of the land question is essential to the peace and welfare of the United Kingdom. They recognise the rights and the duties of landlords. They claim, in the same spirit, the rights, as they recognise the duties, of tenants. They believe that the comparative destitution, the chronic discontent, and the depressing discouragement of the people of Ireland are, at this period of her history, to be attributed more to the want of a settlement of this question on fair and equitable principles than to any other cause. Therefore, in the interest of all classes, they earnestly hope that the responsible advisers of the Crown will take this most important subject into immediate consideration, and propose to Parliament such measures as may restore confidence, stimulate industry, increase national wealth, and lead to general union, contentment, and happiness.

The above resolutions were unanimously adopted at a meeting of all the Catholic Archbishops and Bishops of Ireland, held at Maynooth, on the 18th August of the present year 1869.

(Signed) PAUL CARD. CULLEN, Chairman.

Cardinal Cullen, in a letter on the opening of a Christian Brothers' School in Dublin, discusses the model school system of the National Board. His objections to it are that "children professing different religions, and holding doctrines directly opposed to each other, are admitted to the same school, and then, in order to keep these discordant elements from breaking out in continual contentions, the mention of every religious principle is prohibited, with the exception of those few things in which all agree. Hence everything specially Catholic is banished from the school; a child is not allowed to bless himself or say a prayer, though Christ says we should always pray; he is not taught the obligation of going to Mass or receiving the Sacraments; he is not instructed in the duty of believing in and obeying the one Holy Catholic Church." The masters, also, "may be of every religion—Catholics, Presbyterians, Anglicans, Socinians, Arians, Swaddlers, and some, probably, of no religion at all. A Catholic child will observe this Babel, and perhaps may be driven to doubt about the truth of every religion when he sees his teachers divided on so important a matter." Cardinal Cullen declares that "the whole system, as carried on in the model schools, is replete with danger, and well-calculated to undermine the foundation of Catholic faith." He finally urges the taking away of children from the model schools, and adds:—"I have had occasion to speak of ecclesiastical penalties, but I am now so convinced of the evils of the model school system that I give notice to any Catholic parents who will obstinately persevere in keeping their children in the lion's den, in the midst of danger, that I will feel bound to deprive them of the advantages of the Sacraments of the Church until they make up their minds to act as parents anxious for the eternal salvation of their children ought to act. Those who 'sacrifice their little ones to Moloch' show themselves to be unworthy of the benefits of absolution."

THE EDUCATED CLASSES IN CHINA AND CHRISTIAN MISSIONS.

The Rev. J. Edkins, of the London Missionary Society, writes to the *English Independent*, from Peking, June 22:—

"If any one supposes from the perusal of Sir Rutherford Alcock's despatches that the higher classes in China have been neglected in the system of evangelisation hitherto pursued, he is much mistaken. From the time that China was opened by the Treaty of Nanking, in 1843, the Protestant missionaries entered on a path of labour for all classes

of the population, but especially for the literary and influential portion, by the preparation of a version of the Scriptures in a good style, in addition to public and private preaching and teaching. The version completed in 1853 is the best aid we have in the prosecution of our work, and is itself a passport to the literary classes of this country. Since then many scientific, medical, and literary works have been published, which have been reprinted by Chinese officers in high positions. At present there is no man with more influence than Tseng-kwo-fan, Governor-General of the province of Chihli, in which Peking is situated. This very intelligent man, when at Nanking, published a new edition of Euclid, translated by Ricci in the sixteenth century, with the additional books recently rendered into Chinese by a Protestant missionary, Mr. Wylie. The eldest son of Tseng-kwo-fan has made himself familiar with Euclid, and the second son has a very good mathematical talent, by the help of which he has read through Loomis' Differential and Integral Calculus, translated by Mr. Wylie.

"Another most prominent man at the present time is Li-hung-chang, the Foo-tai of Gordon's campaign, and also a general by later promotion. He has recently republished a work on mechanics and hydrostatics, translated by the writer of this letter. On a former occasion I have drawn attention to the popularity of Dr. Hobson's medical works. A translation by Dr. Martin, an American Presbyterian missionary, of Wheaton's International Law, was published in 1865, at the expense of the Chinese Government, though the recommendation of Mr. Burlingame, now Chinese envoy to the courts of Europe, but then United States' ambassador to China. The Chinese Government has since published another work by Dr. Martin, on Natural Philosophy.

"Are not these facts proof of the influence exercised by the Protestant missionaries on the learned class? The learned historian and geographer Su derived abundant aid from missionaries resident in Amoy, in the composition of his well-known work on geography, published twenty years ago. In the work of Lin-tse-su, the viceroy who, in 1840, destroyed at Canton an immense store of British-owned opium—thus causing the war at that time—also published a voluminous work on geography, where, in addition to extracts on Christianity from Roman Catholic writers, he has given numerous excerpts from works published by Protestant missionaries.

"It appears from the lists in Mr. Wylie's memoirs of the Protestant missionaries to China, that out of nearly seven hundred treatises issued by them, eleven had been educational, fourteen on history, three on government and law, thirteen on geography, eight on mathematics, six on astronomy, thirteen on medicine, two on botany, four on physics, eleven were almanacks, and ten serial publications.

"Very many of these works have been adapted for the higher classes. It ought not, therefore, to be supposed either that the Protestant missionaries have not aimed at influencing them or that they have failed in doing so.

"It may be asked why the missionary question has been placed by Sir R. Alcock and others in this point of view. This is partly from the fact that none of the great and powerful have yet joined the ranks of Christianity. For a Chinese scholar of rank to become a Christian is a very difficult thing. The Roman Catholics of old times used to allow to their converts the practice of ancestral worship and the genuflections usually performed with incense-burning and sacrifice before the tablet of Confucius and other sages. They made the path of conversion smooth to their converts. This we cannot do. However they may approve of our teaching, and whatever praise they may give to the Bible, there remains a powerful bar to their baptism which must long operate to keep them on the heathen side.

"Another reason of this representation is that some of the works issued by the Protestant missionaries have not been in a good style of composition. This is true. Both this circumstance and the strangeness of the subjects have operated to prevent the extensive reading of many of the publications of the missionaries. A Chinese is, however, still more influenced by the fear of his neighbours noticing that he has the foreigners' books in his house. They soon disappear.

"A third reason is the habit of not inquiring or wishing to know what the missionaries have done. We have not yet had a Sir John Lawrence in China. The men of the past generation, brought up in the old-fashioned school of indifference to religious questions, are not likely to do justice to the missionaries. Their influence as moral and religious teachers travelling extensively through the country, and treating the people with kindness and familiarity, is underrated by the disciples of that school in politics which looks upon morality and religion as matters with which statesmen have nothing to do. Their views lead them to regard the propagation of Christianity in a heathen country as more likely to be mischievous than beneficial if, by some accident, the missionary question is forced into the sphere of politics, and renders necessary any amount, however little, of diplomacy or legislation."

The Rev. Canon Melvill is said to be seriously indisposed, and unable to leave his residence.

The Bishop of Carlisle, who is now at his episcopal residence at Rose Castle, near Carlisle, is still in a precarious state of health.

Mr. Murphy is creating great excitement at Market Harborough just now. There have been slight riots; he himself has been robbed.

Cardinal Cullen has ordered a special three days' thanksgiving in the Dublin chapels for the "putting of an end to ascendancy" by the Legislature.

The Bishop of Winchester will resign his see on or about the 14th of October, and it is generally understood that the Bishop of Oxford will be translated to it immediately afterwards.

The *John Bull* says that the Bishop of Winchester has acted most generously as to the retiring pension to which he would be entitled on his forthcoming resignation, and will receive far less than he might have claimed.

The Rev. Arthur Ransom, who has left the Wesleyan body in consequence of his opinions on the Sunday question, has preached his farewell sermon at Carmarthen. The rev. gentleman alluded briefly and very quietly to the peculiar circumstances of the occasion.—*Onestry Advertiser*.

Mr. Gladstone intends, it is said, to confer the rectory of Brightstone, Isle of Wight, vacant by the elevation of Dr. Moberley to the Bishopric of Salisbury, upon the Rev. B. F. Westcott, Canon of Peterborough, who has been for eighteen years a master in Harrow School.

PRIESTS JOINING THE IRISH CHURCH.—The *Irish Churchman* informs its readers that five Irish Roman Catholic priests have, during the last month, been received into the Irish Church in Dublin.

NEW CHURCH ASSOCIATION.—A new association in Birmingham, under the title of "The Established Church Institution," is started. Its objects are the maintenance and advancement of the principles of the Church of England; the promotion of a general knowledge in subordination to religion; the cultivation of Church music; and encouragement of kindly intercourse among all classes of Churchmen.

LAY REPRESENTATION.—An important movement is in progress in the Episcopal Church of Scotland. It is neither more nor less than to admit the laity, by representation, into the diocesan and general synods, with a right to vote upon all questions but those relating to doctrine. A motion to this effect, proposed on Wednesday by the Rev. R. S. Oldham, at a meeting of the Synod of Glasgow and Galloway, was unanimously agreed to.

THE RITUALISTS ABOUT TO REBEL!—The *Church News* (Ritualist organ) is appalled at the possibility of Dean Stanley being made a bishop. "There are times," it says, "when rebellion is not only excusable, but a positive duty, and such a time may be at hand if Dr. Stanley should be nominated by Government to a bishopric." In that case, it adds, it would be the duty of the Dean and Chapter not to elect, and of the diocesan clergy to refuse to acknowledge, such a notorious abettor of heretics as their spiritual head.

ANOTHER CONVENT CASE.—A complaint against the superior of the Roman Catholic Convent Schools, Clarendon-square, St. Pancras, was made at the Clerkenwell Police-court on Monday. A man stated that his daughter, who was between eighteen and nineteen years of age, and was received into the schools eight years ago, had been sent to America, without his having been made acquainted with the fact that the journey was to be made. The magistrate directed inquiries into the truth of the story to be made by one of the warrant officers of the court; and the result has been that the complaint has been curtly dismissed.

THE ECCLESIASTICAL PROSECUTIONS.—The proceedings against the Rev. W. J. E. Bennett, vicar of Frome, have passed through their preliminary legal stages, and the articles of charge have been duly filed in the Court of Arches. The allegation against Mr. Bennett is that he teaches the doctrine of the "Real Presence" in the Eucharist. The case will be heard in Michaelmas Term in the Province of Canterbury, and at the same time the case of Mr. Voysey, who, in the "Sling and the Stone," is charged with denying the fundamental doctrines of Christianity, will be heard in the Province of York. The great Ritualistic cases, in which the Rev. J. Purchas, of St. James's, Brighton, and the Rev. R. H. Wix, of St. Michael's, Swanmore, Isle of Wight, are the defendants, will also be heard before Sir Robert Phillimore in Michaelmas Term.

RITUALISTIC ADVERTISEMENTS.—The following advertisements are not from the *Tablet*. They appear in a weekly paper purporting to represent the feelings and opinions of members of the Church of England.

A MARY WINDOW.—St. ———.—The Vicar's young daughter, Mary, is very anxious to have a window placed in the apex of this beautiful church to the honour of Blessed Mary. She earnestly asks all the Maries to help her either by a small or a large donation.—Address, Mary ———.

ALTAR BREADS.—Pure Wafer Bread for altar use, in sheets, averaging one large and nine small wafers, price one shilling for twenty-five sheets, by post, fourteen stamps. The breads may be had stamped with ecclesiastical devices, or in plain circles, or else in sheets without any imprint. These breads, if out ready for use, are charged at the rate of one shilling per hundred.—Apply to the Rev. Mother Superior, St. ———'s Convent, ———.

THE ENGLISH CHURCH AND HER TEMPORAL HEAD.—The well-informed London correspondent of the *Western News* gives us the following gossip on Church matters:—"Mr. Gladstone is still at Walmer, where, it is worthy of special note, he has for companion the Bishop of Oxford. Is it too much to suppose that the Premier and the Bishop are discussing certain episcopal arrangements which will have to be made very shortly? It is well to bear in mind that in all such appointments the Queen's influence is much more than nominal. Her influence is very clearly visible in the latest ecclesiastical promotions. That of Dr. Temple, and then of Dr. Lake to the deanery of Durham, and that of Professor Kingsley to the canonry of Chester, especially bear the impress

of the royal sign manual. All were Queen's Chaplains, all belong to the Broad School, which is highest in the Royal favour, and it may be safely inferred that consent to the nomination of Dr. Moberly was given with the understanding that the canonry thereby vacated should be conferred upon the chief prophet of muscular Christianity. Mr. Kingsley had other influence in the person of the Lord Chamberlain, to whom he was domestic chaplain."

A CURIOUS ARBITRATION.—A curious clerical dispute, arising out of the recent discussions on the Irish Church, has been decided by the Recorder of Preston. The Liberals of Blackpool held a meeting for the purpose of strengthening the hands of Mr. Gladstone. This was followed by a Conservative meeting, at which Dr. Massingham spoke. At this meeting strong opposition was shown by the Rev. Mr. Wayman, Independent minister, and the Rev. Mr. Wylie, Baptist minister, and it was followed by the posting of a placard, headed "Tory Falsehoods and Radical Facts," in which certain statements made by Dr. Massingham were impugned. Upon this the Rev. Mr. Jeffrey and the Rev. Mr. Wainwright, clergymen of Blackpool, called for the names of the writers of the placard, and offered to pay 5*l.* to either of the chapels in Blackpool if the authors could prove their figures to be true. Messrs. Wayman and Wylie accepted the challenge, and it was agreed to refer the matter to the Recorder of Preston for arbitration. There were three statements in dispute, and they referred to the number of persons in Ireland belonging to the Established Church in 1834, the increase of Dissenters between 1834 and 1861, and the sum to be paid back to the Government for the parsonages in Ireland. Mr. Addison decided in favour of Messrs. Wayman and Wylie as to the first and third points, and against them as to the second. He ordered them to pay the costs, but said neither party had any real ground for triumph.

THE CHURCH CONFERENCE AT HULL.—The Church Conference will be held at Hull, under the presidency of the Archbishop of York, in October next. The following programme of subjects to be discussed has been prepared by the committee, of which the Venerable Archdeacon Long is the chairman, and the Rev. F. F. Gos, M.A., and A. K. Rolit, Esq., LL.D., are the honorary secretaries:—I. The adaptation of our Church Services and arrangements to the wants of the day, including—1. Public catechising. 2. Services for special occasions. 3. The musical services, including congregational singing. 4. Shortened and more frequent services. 5. Free and open churches. 6. The offertory. II. The respective functions of the clergy and the laity in the government and work of the Church, including—1. The best means of securing the effective and systematic co-operation of laymen and women in parish work. 2. The representation of the laity in Convocation. III. The means by which the Church may make her ministrations most useful to the working classes. IV. Church extension and the promotion of her religious influence, including—1. Special hindrances to these in the moral condition of large towns. 2. Special difficulties in rural districts. 3. Church building. 4. Subdivision of parishes. V. The office of the Church in the religious and secular education of the people, including—1. Sunday-schools. 2. How to retain hold on young people who have been educated in them. 3. National education:—a. Of the young. b. Of adults. 4. The social improvement and recreations of the people. VI. The moral and religious influence of the press in the present day. VII. Church patronage. The Church Congress proper meets next month at Liverpool.

THE SCOTCH ESTABLISHMENT.—A correspondent has forwarded to us the particulars of some ecclesiastical anomalies in the north of Scotland. The parish of Lochs has a population of about 4,000 people, chiefly small tenants and fishermen. Twenty-six years ago the disruption of the Scotch Church took place, and in all Lochs there were found but two persons who clung to the Established (Presbyterian) Church. The Rev. Roderick Reid was soon after appointed to the vacant charge of Lochs for the benefit of these two faithful men. But one of them died, and the other followed the multitude and joined the Free Church. The "Established" congregation, therefore, consisted of the minister's own family, with the "parish teacher," and one new arrival in the parish. The Rev. Roderick Reid is now dead, and his flock is without a pastor. But the members of the Free Church, whose church is not only free but "open" also, for they have no building in which to worship, look with longing eyes upon the fabric in which their fathers worshipped before the Disruption. They think it a mockery of a sacred office to appoint a shepherd for one sheep, and a waste of good money to maintain professed ministers of religion in a parish where the entire population refuses their ministrations. It is said that this account of Lochs may be fairly applied to large districts in the north of Scotland. We know that even where the Establishment in that country is strongest there is a very great proportion of members of the Free Church and other bodies. In fact, the condition of the Established Church of Scotland, reversing the positions of North and South, appears to bear some likeness to that of the Church lately disestablished in Ireland. The application of the principles now adopted to such cases as that given above seems only consistent and is inevitable. One thing which will facilitate dealings with Scotland is that no ground will be afforded for confusing the issue by a "No Popery" cry.—*Echo.*

MORNING A CLERGYMAN.—For some time past the Ritualistic practices in several of the Established Churches in the Hulme township have attracted a large share of attention. One church—that of St. John the Baptist, in Renshaw-street, of which the

Rev. Peter Marshall, M.A., is the incumbent—has been particularly spoken of and noted for its alleged extreme Ritualism. On Sunday, in response to the invitation of the Rev. Michael Gallagher, minister of the Protestant Reformed Church, Milton-street, Hulme, a large crowd assembled in the neighbourhood, and Mr. Gallagher having mounted a lorry, a regular service commenced. In the course of the sermon a cart was drawn upon the ground immediately in front of Mr. Gallagher, and a Roman Catholic, named O'Brien, instantly mounted it, and made several attempts to address the assembly, but they would not hear him. After a groan, two or three seized the cart shafts to upset him, whereupon he jumped out, and after considerable jostling, a blow from somebody in the back of the neck knocked off his hat, which was caught and put upon his head in a rather rough manner. He then took to his heels, followed by some of the crowd. While this was going on Mr. Gallagher and his friends marched to St. John the Baptist's Church, around which a large crowd of people had assembled; but he found the doors closed. Before Gallagher came up many persons had entered the church, but the officials soon after stopped the ingress by closing the door in great excitement. Soon after the officiating curate (Mr. Bromhead) came up and forced his way to the top of the steps, and ultimately, through the assistance of the police, he was squeezed through the door. He was greeted by the crowd outside with groans and hisses, at which he laughed, although, judging by the pallor of his face, he was evidently much excited. There were many calls for the doors to be opened, but in vain. During the whole of the service vast numbers of people surrounded the church, but no breach of the peace took place. As the congregation came out of the church by a back door two little "Sisters of Mercy" were hooted and followed a short distance by the crowd, till stopped by the police. There was a good deal of excitement manifested, and when Mr. Bromhead, who had been officiating, came out of the church by the door from the schoolyard in Boundary-lane, the mob hooted, yelled, hissed, cried, "No Romanising! No Popery!" and the like. There was such excitement that the rev. gentleman had to be escorted by his friends and the police, or, it is feared, he would have been roughly handled. As it was, some stones were thrown at him, and one man was taken into custody. The mob who followed was large and greatly excited. The rev. gentleman, with some difficulty, got off in a cab.

THE ECUMENICAL COUNCIL AND ANGLICANISM.—A letter from an ecclesiastic of high position in Rome states as follows respecting the Council of the Vatican, and the Anglicans who will probably take part in it:—"It is notably impossible that the Holy Father or the Council could ignore the desire for reunion with the Holy See expressed by so many pious Anglicans, but I speak with certainty when I say that this desire is the subject of conversation by all here, and will no doubt form part of the deliberations of the assembled bishops. If any Anglican bishops come to the Council they may depend upon being received with all possible honour; they will perhaps have more honour paid them than our own prelates, for they will have done more than the latter towards bringing about the reunion. Whether they would be allowed to take part in the Council I cannot say; but I am sure, from all I hear, that they would be heard with all honour and respect if they wished to speak, although they would perhaps not take part in the voting. As regards the validity of Anglican orders, if the Anglican Church likes to raise the question before the Council, the difficulty will be fully, fairly, and temperately discussed. I am quite sure that from the Holy Father downwards, there is no feeling amongst the bishops of the Church towards Anglicanism other than that of kindness and religious charity. As to what I read in the Anglican papers of concessions being made by the Council towards those of their Church who really wish for the reunion of Christendom, I am quite certain that such would be made. But it would be a work of time. The position, the peculiarities, and the educational prejudices of the Anglicans are perfectly well understood in Rome, and every allowance will be made for them. If they go a yard out of their way to meet the Holy Father and the Council the latter will go a mile out of their way to meet them. But everything will depend upon the persons (if any) sent to represent them at the Council, who those persons are, and what spirit they come to Rome in. So far as it is in my power to judge, the present spirit of the more advanced Anglicans is all that could be desired; and that this spirit is increasing in England I learn from letters that have been received from Catholics in that country, from Archbishop Manning downwards. I have seen in a letter from ——— extracts from a work on reunion by a Mr. Cobb, an Anglican clergyman, and they delighted me greatly. In fact, all the cardinals, bishops, and priests now in Rome express the greatest hopes, and even speak of it as if certain, that before the work of the Council is over, there will have been a great reunion between the Anglican and the Catholic Church. All the French bishops are full of the subject."—*Weekly Register.*

RELIGIOUS TESTS AT DUBLIN UNIVERSITY.—EFFECT OF THEIR REMOVAL.—It is a little startling to find that changes which we are proud of having just brought into play, and changes which we are still striving to bring into play, at Oxford and Cambridge, have been quietly at work across St. George's Channel for some seventy years. We can hardly conceive religious controversy to be less virulent in Dublin than on the banks of Isis or Cam; and the stoutest defenders of the interests of the Church would surely be content with a state of things which contented such a Churchman as the late Dr. Todd.

Trinity College, in fact, is just the sort of instance which English caution requires, and, unless Mr. Mahaffy has written a chapter of romance, Lord Carnarvon may study the problem which vexes him in a University whose attachment to Anglicanism is as unquestionable as his own. While the entry of Dissenters at Oxford and their admission to the master's degree at Cambridge are concessions of a very recent date, at Dublin every degree (with the obvious exception of those in Divinity) has been thrown open to Roman Catholics and Protestant Nonconformists since the year 1793. With the exception of three or four of the chairs—again, we presume, Divinity chairs—which are confined to the Fellows, Nonconformists are eligible to every single professorship in the University. But, as a college, Trinity has gone far beyond this. The foundation remains strictly Anglican; but, to atone for this exclusion, non-foundation scholarships with precisely the same privileges, and of indefinite number, have been created, and these are awarded without any consideration of religious belief. The result of these reforms is, as one might expect, a little disappointing to both friends and foes. No doubt the social circumstances of Ireland, the lucrative commercial career opening to the Presbyterians of Ulster, the effect of the jealous opposition of the priesthood on the Roman Catholics, may have something to do with it; but, as a matter of fact, the proportion of Nonconformists is a very small one—some one hundred and sixty of the fourteen hundred names which appear on the books. On the other hand, the number just now seems to be rapidly on the increase, and, in the class of junior freshmen, to have risen to a fifth of the whole number of those not immediately destined for the Church. In the general mass of students a hundred and fifty make no great figure, but they are an element quite big enough to test the value of all the apprehensions which the House of Lords seems to entertain. We hear nothing, however, of proselytism or controversies or difficulties of management in the University of Dublin, and so far are the Fellows from dreading the perpetual discord which we are threatened with in England, that they are at this moment pressing on the Government the propriety of throwing open the foundation itself and admitting these elements of dissension into the sanctuary of common-room.—*Saturday Review.*

REDBOURNE VICARAGE.—Mr. W. Hall has addressed the following to the *Times* in reference to this case:—"As my name has been brought prominently forward, not from my own desire, but from inadvertence, I trust you will allow me space for a few words in answer to your correspondent 'B. L. L.,' that I am not the deputation selected by the parish, and that there will be no canvassing nor polling, &c.; for, if we cannot choose a clergyman unanimously, we shall resign to the Duke of St. Albans the trust he has delegated to us; but we apprehend the difficulty is not great, for we are all tenants under one landlord, and all church-goers. We can have, therefore, but one object in common, that of choosing a gentleman who will be efficient in the pulpit, and conciliatory out of it. It is not the preaching simply, but the external conduct, which is of much importance in rural districts. The rule is for incumbents to hold their heads high, and to look down upon farmers as an inferior class; and, where the clergyman is on intimate terms with the resident squire, great tyranny and much mischief are often inflicted. The minister pulls one way, the farmers the other; Dissent thrives, churches are empty, &c., &c. We are especially anxious to find a vicar who would think it no degradation for himself and his wife to enter our houses as social, and not formally parochial visitors." A correspondent who resides in the neighbourhood of Redbourne sends us a copy of a letter he has forwarded to Mr. Hall in reference to the above. It is as follows:—"Your letter to the *Times* on the subject of the presentation to the Redbourne Vicarage contains a very candid and manly *exposé* of a grievous social wrong. I mean your allusion to the general bearing of the clergy in rural districts towards those around them, who may at least be supposed to be their equals in position, in attainments, in influence, and I may add in usefulness. I have heard your statements reiterated almost to the letter hundreds of times; and certainly, taking for illustration the case and circumstances and surroundings of any considerable occupier of land in a parish, and remembering not only the labour he employs and the large sums of money he is continually disbursing in every direction, but also the patience, and skill, and forethought he must continually exercise, and the floating capital he must always command, it does seem strange that any feeling of a cavalier, or a dominant, or even of a patronising tendency, should for a moment exist on the part of the officiating clergyman, who at the most has but a life interest in the place. If you, as a Churchman, have ever been made to accept an undeserved position of inferiority, you have only to imagine how much deeper your social degradation must have been had you the misfortune to be a member of the Wesleyan or any Nonconforming body. Your letter will greatly help to remedy a chronic evil in the Church of England, and no one can be considered more emphatically its friend than one who, like yourself, fearlessly and honestly assails one of its great obstacles to usefulness and success."

BRIEF BUT EMPHATIC.—A new paper in Boise City, Idaho, introduces itself to the public in the following terms:—"Salutatory: We have started a paper. Name: Capital Chronicle. Principles: Democratic to the hilt. Object: To make a living. Office: On Main-street, about three hundred yards below the Overland Hotel, opposite an old oyster card in the road. And we'll run it or 'bust.'"

Religious and Denominational News.

CLAPTON.—A new Baptist chapel has been just built at Downs Park, Clapton, and the Rev. Vincent Tymms, of Acorington, has accepted the invitation to the pastorate. The opening services will be held on Tuesday next, 14th inst. Dr. Landels will preach in the morning, and Mr. Spurgeon in the evening.

CROYDON.—The Rev. J. A. Spurgeon has consented to undertake the superintendence of the new Baptist Church at West Croydon, and in conjunction with his present duties at the Metropolitan Tabernacle, will supply the pulpit there with a view to the raising of another church for the denunciation in that important suburb of London. The friends at present worship in a small iron chapel near the West Croydon Railway-station, but the congregation, which has steadily increased during the last few months, and is now likely to increase still more rapidly, will soon require a larger and permanent building.

LONDON MISSIONARY SOCIETY.—On Sunday evening, August 15, Mr. Henry Rice, late of Cheshunt and Highgate Colleges, was ordained at Union Chapel, Islington, as a missionary to Coimbatore, South India, in connection with the London Missionary Society. The Rev. S. Mateer, missionary from India, conducted the introductory service. The Rev. Dr. Mullens gave a graphic description of the field of labour. The usual questions were asked by the Rev. J. S. Wardlaw, M.A., and Mr. Rice responded. The ordination prayer was offered by the Rev. E. Mannering. The Rev. Henry Allon delivered the charge to the young missionary. A letter was read from Dr. Reynolds, President of Cheshunt College, expressive of sympathy and confidence. The chapel was very full, and the proceedings of a highly interesting character.

DR. VAUGHAN'S FAREWELL SERMON AT DONCASTER.—Dr. Vaughan preached his farewell sermon, as Vicar of Doncaster, on Sunday evening. Notwithstanding that a severe thunderstorm prevailed, the church was crowded almost to suffocation. The rev. doctor preached an eloquent and impressive sermon from Galatians iii. 28—"Ye are all one in Christ Jesus." He spoke of his leaving them as being no parting at all, so long as they were one in Christ; he said it were easy for him to depress and weaken, but he had determined that his last words should be words of hope and comfort, and therefore it was he had taken the subject of his text for consideration. The rev. gentleman spoke with much emotion nevertheless, and the congregation were deeply affected. Between 300 and 400 persons partook of the Holy Sacrament during the day—there being morning and evening celebration, Dr. Vaughan himself being the chief celebrant.

RAWDON COLLEGE.—The session for 1869-70 opened on Thursday with the usual committee meeting. In the afternoon a devotional service was held in the library. The Rev. J. P. Chown, the esteemed secretary, presided, and expressed to the Rev. S. G. Green, B.A., the president, the grateful joy all felt to see him again amongst them thoroughly recruited. He also, in the name of the committee, in a few well-chosen words, gave Mr. Medley a very cordial welcome. Mr. Medley briefly responded, and then delivered an inaugural address. He glanced at the special difficulties and disadvantages of a student's course, and concluded a very earnest and affectionate address by saying, "Take heed to your own hearts. Don't allow anything to diminish your piety, or weaken the ardour of your love to Christ. Faith and love need nourishing. They would live in proportion to their love to Christ. Spiritual understanding is better than aught else. Let Christ's life then live in them. It is a privilege and a blessing to be a student; but a far higher privilege and richer blessing to feel that in every earnest inquiry they are drawing nearer to Him who is the Life and the Truth." (Applause.) After a hymn had been sung the President closed the proceedings by prayer.

ALVECHURCH, NEAR BIRMINGHAM.—On Lord's-day, August 22nd, sermons were preached in the admirable little chapel at Alvechurch (one of the three village stations regularly supplied from the church in Cannon-street, Birmingham), by the Rev. William Leese Giles, it being the fortieth anniversary of this station's existence. The congregations and collections were excellent. On the following day a tea-meeting was held, at which Mr. Giles, with upwards of a hundred friends from Birmingham, were present. The afternoon and evening were beautifully fine, and for the entertainment and enjoyment of the numerous visitors, the Venerable Archdeacon Sandford, with a generosity and Christian kindness not likely to be forgotten, threw open the rectory gardens, and invited his Dissenting brethren to walk through them and cast their eyes upon their beauties; the archdeacon himself, and his amiable lady (Lady Erskine), mingling freely amongst their visitors, and entertaining them in a fashion which won all hearts. A hymn having been sung, a vote of thanks to the archdeacon, proposed by Mr. Giles, and seconded by Mr. Wade (senior deacon), was enthusiastically passed. The archdeacon responded in the most cordial terms, expressing the pleasure which he had on many occasions derived from intercourse with his Nonconforming brethren. A short meeting was afterwards held in the chapel, when addresses were given by the Revs. W. L. Giles, George Malins, of King's Heath, and others, congratulating the friends upon the removal of 226l. debt on the chapel at Alvechurch, which had been accomplished after efforts commenced about two

months before, and expressing thanks to God, and those friends by whose liberality the work had been achieved, chief amongst them William Phillips, Esq., who had given 50l., and William Middlemore, Esq., who had given 20l. towards the object. The meeting then dispersed.

Correspondence.

BAPTIST MISSIONS.

To the Editor of the Nonconformist.

SIR.—While I have very cordially to thank you for your kind insertion of my letter in last week's *Nonconformist*, I very much regret that Mr. Mursell's communication renders necessary a few more words on a matter so largely personal. Although it surprises me to find him writing in such a strain after so long a silence, during which, in my meetings with him, I never discovered the slightest indication of the feelings which he has now so vigorously expressed, I do not feel that I have any right to complain of a course which, while it appears unaccountable to others, is no doubt satisfactory to himself. It is a matter of small moment to the great question at issue, whether my speech and the resolutions have as little to do with each other as he wishes his readers to believe. Having had a little to do with the framing of both, it is my honest conviction that the latter embodies precisely all for which the former pleads. But if it please Mr. Mursell and others to think otherwise, and if their so thinking will reconcile them to the resolution, be it so. I am content that on these terms the scheme in which some of us are so much interested should be honoured with Mr. Mursell's advocacy. His remarks on my speech are unquestionably severe, but as he does not specify the parts which he deems so deserving of condemnation, but only echoes—with a little increased bitterness, perhaps—the vague and general charges in which others have indulged, I can only reply by repeating my emphatic denial of the charges in question. I would recommend him, however, to do with the speech as he asks his friends to do with the resolutions—"read it once more carefully through to satisfy himself that he is not after all protesting against something which it does not say, and which it cannot by any fair construction of its words be made to mean." Let him or others do this, and have the goodness to specify the obnoxious parts, and I promise to deal with them as becomes a man—either defend or retract, while I apologise for what cannot be vindicated. Till this is done, I must in future be content to remain silent under what I venture to designate slanderous charges.

What Mr. Mursell calls my "cold and sneering words" were not meant to be either cold or sneering; nor can I think that any reader who peruses the sentence in which they occur will discover a sneer in it, unless, like Mr. Mursell, he casts over it the hue of his own sneering mood. I am a man, in his estimation, who "lives at home at ease," a mistake so natural to him, perhaps, as to be easily forgiven. When he knows others as well as himself, he will be satisfied that living at home does not *always* mean living at ease. The reference he makes to what took place some months prior to the delivery of my speech, is so much out of place, and so unworthy of him, that by this time, I have no doubt, he is heartily ashamed of it. The assertion that I "accounted for the failure of some of my brethren by reasons the fair interpretation of which was, 'See what a great man I am!'" is so ungentlemanly and so utterly opposed to truth, that self-respect forbids reply, as ingenuity fails to account for its animus. Happily, however, my accuser has been answered by anticipation, by one whose competency he will not be disposed to question. If his be a fair representation of the paper referred to—if it even approximate to the truth—such an offensive display on the part of the writer was an insult to his brethren which ought to have been sternly rebuked. And yet it is in my recollection that after it was read at Bristol, and a vote of thanks for it had been moved and seconded, there rose spontaneously one who called himself a "young minister," to express his gratitude to Dr. Landels for his paper. No dislike or disapproval was hinted at. The expression of gratitude was followed by sundry remarks in a similar strain. And it is in my recollection, moreover, that that young minister was none other than the Rev. James Mursell, of Kettering. Comment from me would be superfluous. The reader will interpret for himself, and judge how much importance is to be attached to what Mr. Mursell says.

Leaving these personal matters, I come now to the resolutions which have excited so much dissension. On Resolution V. my opinions are so much in harmony with Mr. Mursell's, that were I to argue for it I should only be repeating what he has so well and forcibly said. There are one or two facts in support of it, and just one objection to it, which he leaves unnoticed, to which I would briefly advert. The London Missionary Society has recently adopted the plan, and our Wesleyan friends have long required a more lengthened probation. We are not, therefore, adopting a new course, nor subjecting our missionaries to hardships from which others are exempt. In addition to the economical advantages to the society which Mr. Mursell puts so well, it is the opinion of many, who are best qualified to judge, that it will prove of considerable advantage to the missionary

himself. A retired missionary writes as follows, under date July 9th, 1869:—

It is twenty-four years since I went to India. I went out single, and the committee passed a resolution that I should remain so for three years. I was to live with a missionary and receive 1,000l. a year, and this sum was to cover all expenses of travelling, Pandit, in fact everything. My whole time was given to the study of the language and direct missionary work. . . . When I was married (about four years after my arrival) I could speak and write the language with freedom, and, though my salary was small, had saved a little towards furnishing my house. I am certain I had many advantages over a young man coming out married, and had I my time over again, I certainly would adopt the same plan. I would urge your committee, and all committees, when they receive offers from young men, to send them out unmarried for at least three or four years. It is a most unusual thing for any member of the civil or military service of India to go out married. So that were this rule adopted no one could utter a word of complaint, and my conviction is (and in this matter I claim the right to speak) that at the expiration of the time the young men would thank the committee for enforcing such a rule. I fear it would be found that there are some missionaries who, either from early domestic cares or some other cause, never obtain a thorough knowledge of the language, and a sufficient acquaintance with Hindoos, to fit them for the work.

This testimony as to fact may be left with the friends of the mission. It needs no comment. And as to the question which has been so pathetically and strongly urged, how are missionaries to get married after they have finished their probation? we cannot deem it worthy of serious reply. The missionaries may be trusted to solve it for themselves. They will manage as well as the agents of other societies. And we do not so read the history of the past as to apprehend any great difficulty in the matter.

The arguments which have already been urged against Resolution IV. are probably all that will ever be heard, and, such as they are, they are entitled to the fullest consideration, albeit, we think, and their comparison with the resolution itself will show, that had the parties acquainted themselves with its terms, some of them would never have been used.

1. To the oft-repeated complaint that it favours celibacy and forbids to marry, it may suffice to reply that it pronounces no opinion on marriage *per se*, but only on the desirableness of men continuing unmarried under given circumstances, and while engaged in particular works. If that means "forbidding to marry," there are few, I presume, who have not at one time or the other approved of the prohibition.

2. The plan is pronounced unnatural by some, and I, for one, should be sorry to affirm that the married state is not, when circumstances admit of it, the most natural for man or woman. But the most strenuous advocates of marriage will not contend that its naturalness renders it either obligatory or desirable under all circumstances; as, e.g., when a man has not the means of supporting a wife, or cannot find a suitable partner. Prudential considerations of this nature are always held to justify the keeping aloof from that which is nevertheless the most natural condition. And surely the consideration of what will be most conducive to his usefulness may have equal weight with him. The instances we have to adduce in reply to the next objection are conclusive on this head.

3. The plan is pronounced unscriptural by many who have favoured the public with their communications; and therein do they prove, we submit, how little some who appeal to Scripture may know of its teaching. The saying is quoted, "It is not good that man should be alone"; and it is conveniently forgotten how our Lord mentioned with approval those who "made themselves eunuchs for the kingdom of heaven's sake," and that both John the Baptist, His forerunner, and the greatest missionary of the cross, are both understood to have been unmarried men. Will any one affirm that either the one or the other acted unscripturally in keeping themselves aloof from marriage ties, or that they were thereby guilty of any sinful violation of nature?

4. We are told by some who claim to be authorities on the question that the single missionary will be less useful than the married, because, owing to the suspicion with which the Hindoo regards the celibate, he has less influence on the heathen mind. Having no personal acquaintance with India, it would be unbecoming in me to utter any opinion adverse to their testimony; but here is the counter testimony of the brother whose words I have already quoted, and I venture to say it bears *prima facie* evidence of being true beyond anything that has been said on the other side.

"Celibate missionaries," my brethren say, "would be looked upon by the natives with contempt." I, however, believe they would command an influence not yet known. According to Hindoo ideas, self-sacrifice is one of the chief evidences of a holy life. The Shastres abound with details of the endurance of those who have given themselves to a life of devotion, and the maths or monasteries that have been built for them all over the country, and the lands with which they are endowed, show the reverence they have received from the people. Let a man, as you suggest, find his wife and children and pleasure and joy in his work, and he would have unbounded influence among the people. . . . The late Rev. Robert Noble, of the Church Missionary Society, resolved to go out unmarried. His biographer says "he never regretted it." "Among the unconverted natives his celibacy gave him a superior sanctity which, however mistaken, was of great service in gaining their confidence and reverence for his religious character as one who, according to their views, lived above the world, and had his whole heart given to their interests and to the service of God."

5. The usefulness of missionaries' wives has been made to do duty as an argument in the communications of many, and three or four names have been mustered in proof of the help they have rendered their husbands. We admit all they say, and almost think we could have made out a better case for the wife than any of the champions who have entered the lists in her favour. Where they have found two or three notable examples, we could have found many more. But *cui bono*? The resolution leaves wives just where they are. To missionaries who have proved their fitness for the climate and the work, it does not forbid marriage where circumstances admit of it, so that we may have as many useful wives as heretofore, while single men press forward into outlying regions from which married men are debarred. One brother tells us that there is much work which unmarried men cannot do, such as visiting harems, &c. He does not tell us, however, how married men can gain admission to them better than those who are single, or how a wife can do such work better than an unmarried female missionary. With a strange confusion of thought some of our friends speak as if female labour must be dispensed with where the missionary is unmarried, forgetting that there are many unmarried ladies who devote themselves to this work. From my own church there are no less than three now in the field; one at the head, according to the Government inspector's statement, of the second best girls' school in all India; another one of the most useful missionaries, male or female, married or unmarried, in China; a third efficiently assist Dr. Taylor in his management of the China Inland Mission. There is nothing in our scheme to abolish or discountenance such agency; on the contrary, its adoption might increase it tenfold.

6. The argument as to the salutary influence of a Christian family in the midst of a heathen population has been sufficiently answered by Mr. Bacon, who reminds us that as a matter of fact such influence is not wanted, inasmuch as for the sake of health and education the children of missionaries are generally sent to England at an early age.

7. Those who object to the resolution on the ground that married men can brave as much and endure as much as unmarried, overlook the point at issue. No one questions the married man's courage and capability of endurance. But the question is whether he be as capable of pushing forward into new districts and taking what fare and accommodation he may find, when he has the encumbrance of a family, as he would be without? With only a wife to care for, it is obvious that such movements would be seriously impeded; and even among missionaries marriage is sometimes followed by consequences in the shape of additions to the family, which though very gratifying in some circumstances, may prove extremely embarrassing in others. Let those who tell us there is no rough and pioneering work remaining to be done, and no field which a married missionary cannot occupy, read again the testimony of our missionary friend:—

Your next proposal to send out celibate missionaries is one which I have long advocated. Dr. Judson, in an article in the *Calcutta Christian Observer*, advocated this plan more than twenty years ago. India can never be evangelised without a far less expensive agency than we now have. If a man be married and live many miles away from a European station, the wife, unless she have an iron constitution, soon fails, and the children cannot fail to be corrupted among a people whose vices are as bad as those of the inhabitants of Sodom. In case the wife expects an addition to her family, she must go into the nearest European station and perhaps be absent two months or more. In case of sickness in the family, the husband or wife must travel for medical advice. I have read the letters of Sampson and Evans, and if all India were like Calcutta or Serampore, where these two brethren lived, then I would say, let all missionaries be married; but as there are densely populated districts far away from all European society, where it is all but impossible for women and children to live, we must name men who will go out unmarried, or these districts will be left in darkness. When an officer of Government is sent into these districts, he never thinks of taking his wife and children with him; he either leaves them at the nearest European station, or sends them to England.

8. That the plan will be difficult to carry out, and involve the endurance of hardship and privation, is not denied. It was not proposed with a view to ease or comfort. The men we seek would not be attracted by such a prospect. Many of the alleged difficulties, however, are purely imaginary, and the provision for meeting some that are real has been studiously overlooked. If men cannot in India work for a livelihood the committee will supply the funds. The resolution expressly contemplates such contingencies. There is danger to health if men are not careful? However zealous they need not act in the same way under all conditions. We expect them to be men of common sense as well as of enthusiasm, who will accommodate their procedure to their circumstances; not shrinking from hardship, yet not courting it; not keeping out of danger's way entirely, yet not needlessly rushing into it. Mr. Ellis tell us how he and other went without food for the greater part of the day, and had at last to pay very high for what they got. I have read of one who was "in hunger, and thirst, and fastings often," and though he did not make light of such things, he neither desisted from the course nor avoided the locality in which they were possible. We desire our missionaries to be men who, as Mr. Ellis says, "even fear sunstroke," but who fear it as that sailor does drowning who still goes

to sea after some of his companions have suffered shipwreck; or that soldier death on the battle-field who still enters the conflict after some of his comrades have fallen. Any fear which went beyond this would be a decided disqualification in a soldier or sailor, and it may be that a fear which avoids all risk is not the highest qualification in a missionary.

9. Our proposal is pronounced impracticable, because of the severity of the Indian climate during the hot and rainy seasons. Never having been in India, I can form no judgment on this matter. Dr. Underhill has been there, and, I suppose, believes in its practicability. But supposing it to be as Mr. Carr and others say, the hot and rainy seasons are not the whole of the year, nor is India the world. India suggested, but need not limit the scheme. Besides, we see not how marriage improves the climate, nor are we told how married men can work during seasons which would be fatal to the unmarried. Things are always impossible to those who pronounce them so, and many impossible things have been done before now, by resolute men. May it not be so in this instance? Many of the arguments we have heard used on the side of missionaries, convince us that there may be very different opinions as to the limits of possibility.

It is sincerely to be hoped that if this matter is to be further discussed, it will be with a tone of solemnity befitting its importance. Great interests are at stake. Earnest men have resolved to send out missionaries on the principle of the resolution. They have already promised the requisite funds. They will not interfere with the work of others. But they are resolved to have their own work done. It is for the Baptist Missionary Society to determine whether it shall be done through it or through some other agency.

Again apologising for such lengthened trespass on your space,

I am, truly yours,
WM. LANDELS.

To the Editor of the Nonconformist.

*MY DEAR SIR,—I beg to say, in reference to the opening part of the letter of my friend, Mr. Mursell of Kettering, published in your number of last week, that my memorial to the Committee of the Baptist Mission Society, is strictly founded on the plain and express language of the resolutions to which it objects. In drawing it up I have taken no notice of vague rumours, or of Dr. Landels' speech, but simply of what the resolutions themselves contain.

The fourth resolution provides for a new class of agents who are to be free from family ties, i.e. unmarried or celibate missionaries. The memorial simply asks that the requirement of celibacy in the case of such agents shall not be insisted on—that the family ties they may form shall be left to themselves. The fifth resolution provides that it shall be the rule of the society for all its agents to be unmarried for at least the first two years of their missionary life. Exceptional cases are to be dealt with as they occur, but this is to be the rule. The memorial simply asks that this may not be the rule, but that the question of marriage be left open.

I hope all persons inclined to sign my memorial will read both it and the resolutions carefully through, and then I am sure they will see that in sending me their names there is no danger of their protesting against something which the resolutions do not express, or making them say what they do not say, or of putting a construction on their language it will not fairly admit.

I am, dear Sir, yours very truly,
J. T. COLLIER.

Downton, Wilts, September 3, 1869.

To the Editor of the Nonconformist.

DEAR SIR,—From the letter which appeared in your paper of the 1st instant, it would seem that Dr. Landels, after a four months' perusal and re-perusal of his Exeter Hall speech, is utterly at a loss to discover what it is that has given offence. Before making this statement, however, he says, "Let me remind your readers at the outset, that the obnoxious proposal which has excited so much controversy, did not contemplate any reduction of the salaries or interference with the labours of missionaries now in the field." Now, in reply to this statement, which the Doctor has thought well to italicise, I will venture to say that the idea of any reduction in his salary has never been entertained by a single missionary; and that therefore, this is not the obnoxious proposal which has excited so much controversy. Moreover the insinuation that brethren have engaged in the controversy, simply from a dread that their salaries would be reduced; and then to write a long letter, the gist of which is, that throughout the whole discussion, all who have differed from Dr. Landels have been under the influence of mercenary motives, appears to me most ungraceful and unkind, and only adds insult to injury. And yet, forsooth, the Doctor is utterly at a loss to discover what it is that has given such offence! With reference to the remarks of the *Friend of India* about the "comfortable proposal of the popular preacher on a thousand a year that missionaries should go out unmarried, and therefore cheaply," they simply mean this, that those who live in glass houses should not throw stones, or in other words, that those who live at home in ease and luxury, should be modest in prescribing scantiness and hardship for those who desire to labour

abroad. When men become so eloquent and ardent in calling upon others to make sacrifices for the Gospel, where is the harm in asking what sacrifices they are making? Why should it be deemed a mark of indelicacy and ignorance to propose such a question? Are we not all brethren? Only fancy the Apostle Paul speaking of his "position as the result of many years' arduous labour," and then quietly setting down in his own residence suggesting that others should make sacrifices simply that he might enjoy greater ease and indulgence. God forbid that I should think or speak lightly of the sacrifices which some ministers and private Christians make in order to send the Gospel abroad. Some I have known who have denied themselves the common necessities of life to accomplish this object, and are doing so at this moment. But, knowing a little of both, I can state without the least hesitation, that the sacrifices made by friends at home bear no comparison with those which are made by the most affluent missionary in India. With every comfort that an ample salary can provide, still, owing to the enervating influence of the climate, the abominable wickedness of the people, &c., there are trials in a missionary life which far outweigh even small salaries and scanty fare. Only let rich Christians in England make a tithe of the sacrifice which even the least laborious and most indulgent missionaries in India are compelled to make, and then our funds will present a far different aspect, and there will be no further need to ask for unmarried missionaries because they are cheap.

There is another point in Dr. Landels' letter upon which I beg to make a remark. Referring to the character of the men required, the Doctor goes on to say—"Even Mr. Lewis does not deny that such men as we seek are wanted. On the contrary, he says, 'Would that such labourers as you desire were indeed available for the evangelisation of India!' And in so saying he concedes all that we are pleading for. For why, if such men are so desirable, why should we not try to find them? Why not appeal to the churches with that intent?" Simply because in English churches sun-proof, rain proof, and fever-proof men are not, and never will be, found. Desirable such men may be, just as it might be desirable to obtain men able to perform miracles, but surely the Doctor would not try to find them, or appeal to the churches with that intent. As has been stated again and again, by missionaries, by merchants, and by medical men, to find the class of men described in Dr. Landels' speech is physically impossible, and that is the reason why they should not be sought, however desirable for the evangelisation of India. Had the Doctor borne in mind the simple fact that there are physical difficulties which no zeal, no heroism, can overcome, he would have been able to answer his own questions, and so have rendered unnecessary a great part of his letter. Moreover, had he, instead of enlarging so much on zeal and heroism, just have shown how these physical difficulties might be overcome, he would have rendered real service to the cause, and have done something towards finding the men he so much desires.

Here I would gladly let the matter rest; but as Dr. Landels demands proof of "what is deemed so obnoxious" in his speech, I will, as I have done before, refer to two or three passages. They are taken, I may just say, from the "May Meeting Number" of the *Christian World*, for May 4th. With a significant tone, and amid roars of laughter, the Doctor said, "There were palmy days in our society, when no missionary was allowed to go unmarried, when the reverend secretary undertook to provide, if the missionary was not already supplied, a suitable woman for a wife—(laughter) and to arrange all the preliminaries to the mutual satisfaction of the happy pair." Now, apart from the intention of this sentence, the effect was to raise a laugh at the expense of officials who were so meddlesome, and of missionaries who were so helpless; in other words, to exhibit what noodles they were in former times compared with what we mean to be in this advanced age; and because I felt that a wrong had been done, and an insult offered to the sainted and honoured dead—to the fathers and founders of the mission, the Fullers and Careys of olden time—I deemed the remarks obnoxious.

Again, in accounting for the want of liberality on the part of native converts, the rev. Doctor said, "If it be, as this paper suggests, that the natives have not had before them sufficiently examples illustrative of the self-sacrifice which becomes the Christian, of the labour, amidst hunger and thirst, and privations, and persecutions of every kind, if that be the cause, why, then I say the sooner we look for missionaries who will go among the people, and, living among them, will supply them daily with such illustrative examples, the better it will be for us and the better for the world." Now, because I deemed the above remarks, notwithstanding the few words of apology with which they were accompanied, an unjust, a harsh and cruel reflection upon men whose whole life is a self-sacrifice, they were obnoxious.

Take another instance: "Our friends seem to think the world cannot be respectably converted unless it be done by the agency of married missionaries. I do feel convinced that if ever the world is to be converted, will not be only by quiet, estimable family men, who settle themselves down in their own residences, and involve themselves in all kinds of domestic entanglements, teaching a few children, preaching the Gospel to a few

natives who come to hear occasionally, going out as often perhaps as they can, all circumstances considered, on a preaching tour, when, according to the recent information, they get only the scum of the population to listen to them, and then only for a few minutes at a time; but by the ardent-souled, enthusiastic men with whom preaching is a passion which they cannot restrain, who, whether they be supported by a committee, or unsupported by a committee, will say, 'Woe is me if I preach not the Gospel.'

Did space permit, other passages might be cited, and because, in the language of Mr. James Mursell, I regarded them as an "almost contemptuous depreciation of the men who are at work in India," they were intensely obnoxious. To call up the tone and manner as exhibited at the time the speech was delivered, is of course impossible, and when listening to it I did, to quote Mr. Lewis's language, "thank God that I was not a missionary belonging to the Baptist Society." But, even after a perusal of the above passages, or, what would be far better, the perusal of the speech as reported in the *Christian World*, I leave your readers to judge whether Mr. Carr, of India, though not a missionary, is far wrong when he says, "The impression left on the mind of unbiassed readers by Dr. Landels' speech, does the missionaries a cruel injustice." With Mr. Lewis I felt "that in a meeting convened for the support of their work, the missionaries were exhibited as the great obstacle to its success," and as I pictured the noble band of men and women who in distant India were doing their "best faithfully to serve and stand in posts of extreme difficulty and of manifold trial," I felt sad at heart, and because especially the vast meeting was broken up without any one being asked or allowed to say a word on their behalf. Grieved beyond expression, I left Exeter Hall, feeling that not only the missionaries, but that the cause, had been "wounded in the house of its friends," and lowered in public esteem; and that it required only a few more such enthusiastic meetings and "wonderful" speeches like that of Dr. Landels', to cripple, if not to kill outright, the hitherto honoured Baptist Society. With conciliatory and prayerful efforts, the wound will, I trust, be speedily healed, but the speech will leave a scar which will be visible for a long time to come. Painful and obnoxious, however, as the Doctor's speech is to the minds of the missionaries, it must be equally and more painful to see that speech printed and applauded by the officials of the society in the *Missionary Herald*. And, if possible, more painful still must it be to see letters sent to the officials in their own defence, instead of being allowed to appear and make their own impression, so mangled and interspersed with other remarks, that to a considerable extent their meaning is obscured and their power lost.

With Mr. Mursell, "in all seriousness I do feel that it is high time that the members of the committee purged themselves of the suspicion of sympathy with the tone of these parts of Dr. Landels' address—a tone, whether intended or not, of almost contemptuous depreciation of the men who are at work in India."

With every wish for the prosperity of the Baptist Society,

Believe me, yours sincerely,
A MISSIONARY.

THE LATITUDE OF CLERICAL OPINION.

To the Editor of the *Nonconformist*.

SIR,—The letter of your correspondent "Ex-Clergyman" upon clerical sincerity reiterates arguments which many of your readers have no doubt met with in the *Spectator* and other journals, and in doing so ignores, I think, the rights of the Christian laity. I care not to argue the conduct of such men as Mr. Voysey, though I certainly think the course "Ex-Clergyman" has pursued to be far more straightforward; but when your correspondent proceeds to say that the practice which obtains in Nonconformist churches is really insufferable bondage, I cannot help asking him to look at this matter from a layman's point of view. I do not suppose that Nonconformist churches will ever grant the right of a minister to teach in their church-building whatsoever he pleases, but since "Ex-Clergyman" has opened the subject, I would ask him to put himself in our place.

I will take my own case as an illustration. My family for many years (long before I was born) were members of a city Congregational church, and I have been brought up in the place from my boyhood. There I have worked in the Sunday-school for years—there my strongest friendships have sprung up—there I found a wife—there I was married—there my child was baptized. Removal to the suburbs, and the fatigue of an eight-mile journey every Sunday, have not kept me from a place which is as dear to me as my own home. The building itself seems consecrated by loving memories of the dead and the living—the church itself numbers among its members my warmest friends. From a moral point of view I have a large vested interest in the place. But there are possibilities which might drive me away. Suppose our pastorate is vacant. A young man comes fresh from college, preaches well, teaches what we (rightly or wrongly) believe to be sound doctrine, declares his faith in the cardinal truths of the Gospel at his ordination, and as a result of these public acts is chosen by us to be our pastor. By-and-bye his views undergo a change. He gives

up his belief in "the personal devil, the atonement, and possibly the miraculous," and he teaches according to his new light. What is to be done? "Ex-Clergyman" would call it tyranny if we required him to resign. What are we to do, then? Go to the place still to hear a man argue against our own faith, and pay him to do it? Teach our children at home of the love of the God-man who manifested His power by mighty miracles, and then take them to hear the minister in the pulpit show that no such things as miracles ever took place? Teach in the Sunday-school that salvation is by repentance and faith in the Lord Jesus, and then take the children upstairs to hear the minister maintain that the doctrine of the atonement is a delusion? "Ex-Clergyman" may rest assured that when lay members of our churches are so careless of what they hold to be truth, they won't think it worth while to go to church at all. When men cease to go to church to worship and to be built up in the faith, they will stay away altogether.

The few who enjoy ample leisure may like to have such religious teaching as "Ex-Clergyman" would give, but not so with the mass of the laity. Those of us who were doubters in our youth (as I have been) have chosen our path. We don't want to go back to such "beggarly elements"; we have taken up the cross, and our chief desire is to grow in grace and in the knowledge of our Lord and Saviour. A doubter cannot lead us, for (rightly or wrongly), we think we are in advance of him. Our next desire is to work zealously for our Master, but a doubter cannot direct us, for his time is occupied in deciding whether He is the Lord at all, if He has a vineyard at all, and what is the proper way to work in it.

"Ex-Clergyman" indeed assures us that in hundreds of cases we are led by men who profess to believe what they in their hearts deny. In the few instances where this is true, were but names and places given, I suspect the cause of half-empty churches and unsuccessful ministries would be shown pretty clearly. But, for one, I cannot believe such a libel upon our ministers to be true. Of course I am but an outsider, and only can give my own impression. But what say our ministers to such a charge? Are there hundreds of them who are liars alike to man and to God? If so, I feel sure the laity want in the pulpit neither secret nor professed doubters. But I suppose "Ex-Clergyman" would say, "If you are such bigots that you can't listen to the reverend sceptic, you had better go elsewhere." That is just the point. Who is to go, minister or people? "Ex-Clergyman" would say, no doubt, the people; I say, the minister. Who has the greater claim? I humbly submit that the people have. First, they are many against one, they have done no wrong, have broken no covenant, why should they go? Secondly, they have usually far stronger ties of old associations with the place. Thirdly, they have sunk their money therein, either by the erection or the repair of the building. Fourthly, they never would have chosen the pastor had he avowed his new opinions when first elected.

Can the minister advance any greater claim in opposition to theirs? If he pleads the boldness of honesty, it may be answered that honesty is not the only qualification of a Christian teacher in the eyes of his people. If he pleads that it is hard for him to give up his living, it may be replied that it is still harder for the people to give up their spiritual food. If he pleads that the fault is in his people's ignorance, we may grant it, but remind him that, as stern matter of fact people will judge for themselves of that for which they pay, and if they don't like it they will refuse to pay for it. It may be hard measure in some cases, but from the nature of the case the principle must stand. Even the Unitarians, who call themselves "liberal Christians" *par excellence*, would be scarcely disposed to pay a minister, or listen to his teachings, if he had been converted to Orthodox doctrines.

I am no advocate of a rigid and unbending uniformity, and, so far as regards at least Congregationalists, such uniformity has never obtained. On minor questions a wide latitude has been and is still given; there are many among us who, with St. Jerome, repudiate the doctrine of verbal inspiration, and, with Origen, disbelieve in eternal punishment, and for one I would not have it otherwise. To a certain extent, Whittier is right when he says:—

Still the measure of our needs
Outgrows the cramping bounds of creeds,
The manna gathered yesterday
Already savours of decay,
Doubts to the world's child-heart unknown
Question us now from star and stone.

But the place for doubters of the essential doctrine of Christianity is not the pulpit. We cannot have a house divided against itself. Imagine Christ sending forth apostles to cast out devils in whose existence they did not believe, to testify of miracles which they denied were ever wrought; to preach salvation by a Redeemer who did not and could not redeem.

With all due respect for honest doubters, I submit they are not the men to fight the battle of the Church against the world, the flesh, and the devil. Witness the Reformers and the Puritans contrasted with the Rationalist clergy of the Church of England at the present time.

"They wrought in faith," and not "They wrought in doubt," is the proud epitaph inscribed above
Our glorious dead who in their grandeur lie
Crowned with the garland of eternity,

Because they did believe and conquered doubt,
They lived great lives, and did their deathless deeds,
Who laid their heads upon the bloody block
For their last pillow, who, amid the flames,
Bore witness still, and with their quivering hands
Sowed every wind with sparks of fiery thought.

To me it appears that "Ex-Clergyman's" hope can only be realised where there is a sufficient large laity of doubters, and then I expect he will find it difficult to induce them to pay for any religious teaching whatsoever.

I am, Sir, yours truly,
HOWARD EVANS.

352, Clapham-road.

MRS. HARRIET BEECHER STOWE AND
LADY BYRON.

To the Editor of the *Nonconformist*.

SIR,—As the solicitors of the descendants and representatives of the late Lady Noel Byron, for whose family we have acted for upwards of half a century, we request your permission to publish in the columns of the *Nonconformist* the following observations relative to an article which has just appeared in *Macmillan's Magazine*. The article in question is entitled, "The True Story of Lady Byron's Life," and Mrs. H. B. Stowe is announced to be the writer of it.

Of the paper itself we should probably have abstained from taking any public notice if it had appeared in a less respectable journal than *Macmillan*, or if even in this periodical the authoress had been allowed to tell her story without editorial preface or comment. The editor of *Macmillan*, however, has not only admitted Mrs. Stowe's article, but he has prefixed to it a note in which he authoritatively proclaims to the world that "the paper on Lady Byron's life and relations to Lord Byron is the complete and authentic statement of the whole circumstances of that disastrous affair." Nay more, "that this paper is in fact Lady Byron's own statement of the reasons which forced her to the separation which she so long resisted." Again, the editor states that the contribution of Mrs. Stowe supplies "evidence at once new and direct" on Lady Byron's history.

We, as the family solicitors, beg most distinctly to state that the article is not "a complete" or "authentic statement" of the facts connected with the separation, that it cannot be regarded as Lady Byron's own statement, and that it does not involve any direct evidence on Lady Byron's history.

Instead of direct evidence, Mrs. Stowe has nothing to communicate but her recollection of a conversation which took place thirteen years ago, and her impressions of a manuscript which she states that Lady Byron at the time gave her to peruse, and which, according to her own showing, she read under very great excitement. These circumstances probably account for several obvious errors into which Mrs. Stowe has fallen, such as assigning two years instead of thirteen months as the period during which Lady Byron resided under the same roof with her husband, and similar inaccuracies, to which for the present purpose it is unnecessary to allude.

Without for a moment conceding that Mrs. Stowe's narrative contains a complete account of Lady Byron's relations with her husband, we must protest against it as being professedly—1. A most gross breach of the trust and confidence stated to have been reposed in her; 2. As inconsistent with her own recommendation to Lady Byron; and, 3, as an ignorant violation (at least we shall in charity suppose Mrs. Stowe to be ignorant) of the express terms of Lady Byron's last will and testament.

First. As relates to a breach of trust, Mrs. Stowe states that she was consulted in an interview which, to use her own words, "had almost the solemnity of a death-bed," not as to whether she would undertake a reduction of Lady Byron's married history, but only as to the policy of publishing such a history at all. Second. Mrs. Stowe, on her own admission, returned to Lady Byron the brief memorandum paper which had been entrusted to her, with the statement of her opinion that "Lady Byron would be entirely justifiable in leaving the truth to be disclosed after her death, and recommended that all facts necessary should be put in the hands of some persons to be so published." Thirdly. Lady Byron did by her last will and testament, executed only a few days before her decease, bequeath to three persons all her manuscripts, to be by them first sealed up, afterwards deposited in a bank in the names of such trustees: and she directed that no one else, however nearly connected with her, should upon any plea whatsoever be allowed to have access to or inspect such documents, which the trustees thereof were alone to make use of as they might judge to be best for the interests of her grandchildren. Mrs. Stowe is not one of these three. Her paper is entirely gratuitous and unauthorised. It is, as we have said, not consistent with her own counsel—it is an offence against Lady Byron's dying wishes, and the authoress has written in utter disregard of the feelings of those grandchildren of whom she speaks in a vague fulsome way as "some of the best and noblest of mankind."

The appearance of the volumes about Lord Byron by the Countess Guiccioli, is alleged by Mrs. Stowe as the main reason which induced her to publish her story; but if Lady Byron's descendants, her personal and trusted friends in this country, suffer the slanders of the Countess Guiccioli to pass uncontradicted—for, to use

Mrs. Stowe's own expression, of what value was the outcry of "the mistress" against the wife?—their silence should surely have led Mrs. Stowe to hesitate before giving to the world a statement which, however it may affect the memories of the dead, must inevitably inflict much pain on the living.

"Lady Byron's own statement" is in the possession of those who love her memory too well to make a rash use of it, and if the world is ever to learn the true story of Lady Byron's life it will learn it from them.

It would have been in better taste if Mrs. Stowe and the editor of *Macmillan's Magazine* had imitated the "religious silence" which the latter so much commends in the case of Lady Byron. Meanwhile, Lady Byron's descendants and representatives entirely and absolutely disclaim all countenance of Mrs. Stowe's article, which has been published without their privity or consent.

We are, Sir, your obedient servants,
WHARTON AND FORDS.
8, Lincoln's-inn-fields, September 1, 1869.

DEPTFORD SCHOOL TREAT.

To the Editor of the *Nonconformist*.

SIR,—Will you again kindly insert our best thanks to the generous friends who assisted us by their donations to give these poor children of the Deptford Railway-arches School a treat on Wednesday, the 25th ult. ? We took the children to Chislehurst-common by the 9.40 train; shortly after arrival they had their dinner with good milk in abundance, after which they amused themselves at various games—swings, donkey-rides, bat and ball, &c. A substantial tea, consisting of bread-and-butter, cake, and milk, was given at 5.30, after which several bushels of fruit were distributed amongst them, and also a quantity of toys. The day being fine, they thoroughly enjoyed themselves, and returned home all safe at 8.25. Donations received, in addition to those already acknowledged:—W. Holland, Esq., 5l. 5s.; Ald. Salomons, M.P., 2l.; C. B. F., West Wickham, 10s.; D., 5s.; —Middleton, Esq., 10s.; Mr. Degson, 10s.; Lady G. B. Cirencester, 5s.; Thanksgiving Offering, 5s.; G. T. C. S. M. C. L. C. S., 5s.; C. N. F., 5s.; Mr. Baverstock, 2s. 6d.; One who likes to see children happy, 2s. 6d.; M. H., 2s. 6d.; H. O. W. E., 2s. 6d.; S. E. T., 2s.; A. H., 2s.; C. L. G., 2s.; A. Servant, 1s. 8d.; Rochford, near Tenbury, 1s. 8d.; J. L. C., a stall woman, 1s. 6d.; S. A., 1s.; E. C. M., Malden, 1s.; F. R. T., Brighton, 1s.; Miss Fairman, 1s. M. A. JONES, Schoolmistress.
JAS. NEWLING, Hon. Sec.

OPEN-AIR MISSIONS.

To the Editor of the *Nonconformist*.

DEAR SIR,—Permit me a small space in your columns to plead for the Open-Air Mission, which is doing an important work in taking the Gospel to the masses in the streets. The need of such an agency is apparent when the fact is considered (stated frequently by the present Archbishop of Canterbury) that there are more than a million of persons in London for whom there is neither church nor chapel accommodation. The object of the mission is to regulate and improve open-air preaching, especially among laymen. The Committee and members, 150 in all, belong to different Protestant churches. During the past year, in addition to street-preaching, the agents of the Society have visited 148 races, fairs, and other special gatherings. During the same period 618,000 tracts were distributed. The expenditure was 568l., and at present the funds are quite exhausted. I shall be happy to send the sixteenth annual report to any applicant, free. Contributions will be thankfully received by the Treasurer, the Hon. Arthur Kinnaird, M.P., 1, Pall Mall East, S.W.; John Macgregor, Hon. Secretary; or by

Yours faithfully,
GAWIN KIRKHAM, Secretary.
11, Buckingham-street, Adelphi, W.C.

SPECIAL, GRATUITOUS, AND BRIBERY SERVICES.

To the Editor of the *Nonconformist*.

SIR,—As no reply has been given to my inquiry of the 11th, in reference to the building up of any place of worship or service on the "no-collection" system, I take it for granted that so far at least as your readers are concerned, the thing is a failure as it deserves to be; this also appears to be the case with the soup and tea sensational services, which are also referred to in my note, and which recently have been so general.

The idea which has led to these itinerant efforts is highly commendable; i.e., a sense of the lack of religious knowledge amongst the masses and even of the desire for acquiring it, and the hope that any agency, however rough and ready, would lead to an amelioration of this state of things. Hence the liberal donations that have been lavished on these efforts, especially in the metropolitan districts, not unfrequently to the loss and disparagement of more orderly methods of procedure. For instance, I have had handed to me a report of one of these extra-ordinary efforts which acknowledges an income of over five thousand pounds, and deplors that it is so much below what it has been. Yet even this reduced income is over a thousand pounds in advance of the income of either the Colonial Missionary or the Irish Evangelical Society, and vies with, and even sur-

passes, the aggregate expenditure of the most vigorous of the Free Churches in London.

And this is but a type of what is and has been going on for some time, and it is high time that the inquiry, *qui bono?* was made. The present raid upon clerical inconsistency will not be without an ultimately good effect, but these unholy teachers appeal to intellectual audiences, so far as they appeal to any, who can sift, inquire, and decide as to their professed teachers' doctrines, characteristics, and idiosyncrasies. But men of the converted-rascal type appeal to a class who judge by the visible and the plain; and what has been obvious to some of these in some portions of London, and not a few districts in the country, for some time, will, I fear, alienate their minds and hearts from all that is good, godlike, and Christian for a generation at least.

It is painful to have to write thus, but I believe it is important for the real understanding of our position as Christian men, especially as it affects the poorer classes, who have, alas! now placed before them such exhibitions of Christianity caricatured, and such palpable evidence of self-indulgence and self-interest on the part of their self-constituted monitors, that until the present race of persons who have come under their baneful influence die off, there is scarcely hope for true Evangelical effort among them.

Some remedy for the evil, so far as it could now be remedied, would be found in persons not merely subscribing to professed efforts for the elevation of the people, but in watching personally, where possible, how their subscriptions are applied. The work of recognised agencies, if seemingly slower, is, as a rule, far more sure than that of the puffed-up labours of irregular and irresponsible persons; and it is generally more advisable thus to come to the help of the Lord against the forces of evil. It would also be well, before being led away by great and good names appearing on a committee list, to see if they have any business there. Persons to whom appeals are made would do well to make inquiries of some responsible person near the locality from which the appeal comes, as such appeals are usually made to those who are far from the scene of operation. This is proved by the report already referred to, which shows nearly five hundred pounds expended in reports, appeals, and postage-stamps for the year. On the same scale of expenditure the printer and the Post-office ought to have been benefited by the London Missionary Society to the tune of over ten thousand pounds during the past year, which would have rather startled the society, and very likely have led to a rapid change of officers and directors. I might say much more, but a word to the wise is enough.

Yours very truly,

GEORGE M. MURPHY.

Walworth, S.E., August 26th, 1869.

"SMALL FARMERS IN ARRAN."

To the Editor of the *Nonconformist*.

SIR,—There can be little doubt that in future sessions of Parliament the land tenure question is certain to occupy the most important place. The subject is difficult, public opinion is yet unenlightened, while statesmen and political economists have come to directly opposite conclusions regarding it. I agree, therefore, with your correspondent "George Fraser," whose letter was inserted in last week's issue, under the above heading, that each of us should do what in us lies to help forward the solution of this important question. Unhappily this is the only point in which he and I are likely to agree; and it is because I consider his letter most misleading that I trouble you with this.

It appears Mr. Fraser has just returned from a visit to Arran, where, unfortunately, "a gathered foot stopped his rambles through glens, by burns, and up hill sides, and stranded him in a little village." His ways of improving the time, he tells in the following curious sentence, were—"to read the Bible (their sole English literature, though I might have had plenty of Gaelic, and to gossip with the primitive folks of the place so far as their Sassenach would carry them." Mr. Fraser, you observe, has no difficulty in coming to the most important conclusion on a social, political, and economical question, from the gossip of a small village in Arran, inhabited by a primitive people, who hardly understand English. Verily this is offering as a very inferior brick, as a sample of the building he wants us to buy. Now I am not going to teach Mr. Fraser the elementary doctrines of political economy—probably he knew them better than I; but it so happens I do know something of Arran, having paid it a visit last month. I was not stranded at one village, but traversed it on foot in its length and breadth. Although my main object was the study of the Natural History of the island, its social condition did not escape me, and I inquired of all those I met likely to give me information, farmers, cottars, and shepherds. On seeing, therefore, in your able journal, a letter headed "The Small Farmers of Arran," I became much interested and on perusing it I was by turn surprised, amused, and indignant. Before noticing the statements of Mr. Fraser, let me briefly describe the island. Situate about an hour's sail by steamer from the coast of Ayrshire, of a rectangular form, with lofty, bare, precipitous granite mountains occupying its northern half (one of which, Goatfell, is nearly 3,000 feet high), while its southern half has low, gently undulating trap hills, separated in some instances by very deep ravines or glens, without going more minutely into a description

of its appearance, it will be easily believed that of its 115,000 acres only about one-tenth is arable; consequently the area suitable for small farms is extremely limited, and the greater part of the island is occupied by sheep farms of enormous extent, enormous, I mean, compared with the size of the island. In all such cases leases of sixteen years are common. Since 1815 few districts of country have made so great advances in agriculture as Arran. How? Because the late Duke of Hamilton, to whom all the island belongs except one or two farms—not half a dozen, as Mr. Fraser says—expended large sums of money in making drains and roads, building farm-houses, enclosing, introducing improved breeds of cattle, uniting small farms to make one large, granting leases, preventing subtenancies, and generally introducing a better system of agriculture. All this, too, contrary to the wishes of the people, whose prejudices were much opposed to the change. Happily they are now convinced that what has been done is as advantageous to them as to the proprietor.

Let us now turn to Mr. Fraser's description, about the most fanciful and sentimental it is possible to conceive of. What he wishes us to believe is the superior advantage of small farmers over large. If he did not mean that, he means nothing. The farms in Arran are small, he says, no leases are granted, and the land is overrun with game which the farmers are not allowed to drive off, all of which assertions I take leave to doubt till Mr. Fraser gives more definite information.

It also appears that small farmers in Arran live with their cattle under the same roof, that their ordinary diet is oatmeal, bannocks, eggs, and herrings, with an occasional treat of potatoes; rough homespun is their clothing (oh! Mr. Fraser, Mr. Fraser), no amusement have they, but constant drudgery is their portion. Although quite ignorant of all literature, they are intelligent, liberal in politics, strenuous supporters of the Free Kirk; void of sweetness and light, they yet are honest, upright, and kind, virtues which come to richer flourishing in their hovels than within the walls of palaces. In Arran may be learnt the lesson of a simple life; there Arcadian happiness is reached—only by the small farmers, I presume. Why we cannot see such things in towns, Mr. Fraser easily and charmingly explains. In our crowded cities artificiality has so prominent a position that the realities of life are hidden from us. We are ever baffled to get beneath the surface; the depths are covered with a veil of mystery which only the keenest eyesight may pierce. To any one who has the least knowledge of what our ordinary Scotch village is composed of, all this talk about Arcadian happiness, virtue, and intelligence is simply ridiculous. Mr. Fraser has been imitating the description of Sweet Auburn by Goldsmith, or the village of Grand Pré by Longfellow, when he would have found Glenburnie, by Mrs. Hamilton, much nearer the truth. If, however, Mr. Fraser means to assert that he found small farmers in Arran so housed, fed, and so ignorant, then all I can say is that in the same island I found shepherds better housed, better fed, and more intelligent (I can't say whether they supported the Free Kirk); and the conclusion I come to is that the sooner the former become either large farmers or the servants to large farmers, the better will it be for themselves, for their landlord, and for their country.

The amalgamation of small farms in Scotland has been universal during the last forty years; the present advanced state of agriculture is greatly owing to it. The tenure of land is, however, a much larger question than that of large and small farms, and I do not think that Mr. Fraser's imaginative communication has done anything to help in its solution.

One word with regard to Arran. The measure which would do infinitely more good to that beautiful island than aught else, would be leasing of ground for building villas. Although situated within two hours' journey of Glasgow, it is, for want of house accommodation, an unknown land to the majority of the citizens of that great city. I know not a more outrageous example of feudal tyranny and exclusiveness than that. At present, only once in ten days can farmers convey their cattle to the mainland for sale, because there is no pier suitable round the whole island; and money can't be had to make one. Yet the only means fitted to double his revenue the Duke of Hamilton will not adopt.

Happy will the day be, for those small farmers of whom Mr. Fraser has given us the overcharged picture, when the island is thrown open to the teeming multitudes of Glasgow, eager to enjoy its pure air, its limpid sea, and its magnificent scenery. There one acre patches of wheat can be converted into fields of cabbages, and the very few small farms left, when not merged into larger, will be admirably suited for dairy purposes.

August 30, 1869.

I am, &c.
J. S.

THE WAIST OF THE PERIOD.—Our old friend tight lacing has again made his appearance. Beaten back for a time, probably more by fashion than by the spread of knowledge, he has not been killed, but has only recoiled apparently for a better spring, for his victims are as numerous and pitiable as ever. The folly is one which was formerly to be found mainly in the drawing-room, but now it also fills our streets. It is lamentable to observe at every turn a woman, young or old, who moves forward in a stooping position, unable even to hold herself upright in consequence of the constraint upon the muscles of the back. If the evils of tight-lacing were confined to the distorted appearance which it never fails to produce we might regret indeed to see the female form divine so defaced, but it would scarcely be in our province to comment upon it. But, as medical practitioners we see its effects every day, in the train of nervous and dyspeptic symptoms by which it is constantly indicated, and in the still more grave internal mischief of permanent character which is often caused by it. Until some little physiological knowledge is made a part of female education and is considered an "accomplishment," we suppose it is of little use to protest against the cruel injury to health which women thus inflict upon themselves. The matter is one that is "worse than crime—it is folly," for beauty is destroyed by the process which is intended to increase it.—*Lancet*.

Foreign and Colonial.

FRANCE.

THE EMPEROR'S HEALTH.

The health of the Emperor Napoleon is still a subject of anxiety in Paris. There was a Ministerial council at St. Cloud on Saturday, but the *Official Journal* in announcing the circumstance did not add that his Majesty presided. It was at once assumed that he was worse. The *Public*, of Sunday evening, says, in explanation, that the Emperor suffered from sitting up late on Friday night, and was unable from fatigue to preside at the Council the next day. The same lassitude, it adds, continued on Sunday, "owing to the heaviness of the weather," but his Majesty's recovery is only temporarily retarded.

The *Official Journal* of yesterday says:—"The alarming rumours respecting the Emperor's health, which were current at the Bourse yesterday, and appear to have originated with foreign speculators, have no foundation." "The Emperor is up every day, and transacts business as usual, and although the rheumatic pains still continue, his Majesty's health has never caused the least uneasiness."

The Empress Eugenie has returned to St. Cloud slightly lame. It seems that while stepping into a boat she sprained her foot, and had to wear a bandage. She also suffered a good deal from seasickness.

THE SENATUS CONSULTUM.

In Wednesday's sitting of the Senate, Prince Napoleon, in his speech on the *Senatus-Consultum*, demanded that the liberty of the Press and of public meeting should receive further development, and regretted the absence of any public confidence in the report of M. Devienne on the *Senatus-Consultum*. He said: "It is the absence of confidence on the part of our statesmen themselves, who regard the present reforms as an experiment, which prevents them from producing the desired results. They are dangerous enemies of the Empire. I desire that a powerful Empire should completely burn its ships; then would a Liberal Empire be constituted. It is requisite to place oneself at the head of a movement rather than to hinder it." The Prince then reviewed the Constitution of 1815 and the *régime* of 1830. He declared that everywhere, in England, Austria, and Prussia the liberal bases of government were the same. Liberty was of all nations. He further argued that no Government should ever hope to disarm political parties, adding that an Opposition was necessary for a Government. He reminded the Senate of the expression used by a statesman that everything could be done with bayonets but sit upon them, and added in the same way, everything can be done with despotism but make it last. He approved the course taken by the Emperor in not having appealed to a *plebiscite*, on the ground that the step should only be taken at moments of supreme importance. He then entered into a statement of the omissions of the *Senatus-Consultum*, and said he wished, at least, that the Government should be deprived of the faculty of choosing mayors outside the municipal councils. He also demanded the publication of the reports of the sittings of those bodies. His Imperial Highness continued as follows:—"Do not allow yourselves to be alarmed by threats of revolutions; the means to avoid them is to extract from them the good which they offer. It is this means, hitherto unemployed, which the Government is now beginning to adopt, and with which I should like to see it persevere vigorously without being disturbed by political agitation." The Minister of the Interior, replying to the Prince, said:—"The foundations of liberty are not laid with this impetuosity of ideas and conduct which ignores all transitional states and precipitately abandons the essential prerogatives of power. Public liberties must be successively developed, and I believe the Empire more than any other form of Government to be compatible with liberty." The Minister then proceeded to refute the arguments in favour of the elections of the mayors by the councils, and in the course of his remarks said he was convinced that a majority would not be found either in the Senate or the Legislative Body to sustain ideas which he regarded as dangerous to the country and the Government.

In Thursday's sitting the general discussion was resumed by Count Segur d'Aguesseau, who strongly attacked the speech previously delivered by Prince Napoleon, which he characterised as scandalous. The President, M. Rouher, made a few observations, and the matter dropped. M. Devienne, as reporter of the Committee on the *Senatus-Consultum*, justified that body against the reproach of wishing to restrict the reforms granted by the project. He was followed by M. Michel Chevalier, and the general discussion was then closed.

The Senate afterwards commenced the debate upon the different paragraphs of the *Senatus-Consultum*, and it was agreed that the consideration of the amendment proposed by President Bonjean should be postponed till the 5th Article came on for discussion. Articles 1, 2, 3, and 4, as framed by the committee, were then agreed to, and the Senate adjourned.

In the Senate on Saturday, the amendment of M. Bonjean, giving the power of initiating laws to the Senate, as well as to the Emperor and the Corps Législatif, was rejected by an immense majority; as was also one brought forward by Count de Sartiges, demanding that any difference between the Senate and the Legislative Body should be settled by a joint committee. Another amendment, to the effect that

the President of the Legislative Body should be elected for six years, subject to the approval of the Emperor, was also rejected.

The *Senatus-Consultum* was voted by 134 to 3 on Monday. M. Brenier asked if Article 10 applied to the treaties with England, for which a term is fixed, and if their prolongation would be submitted to the Legislative Body. M. de Forcade replied that their continuation was a matter of course, if the treaties were not denounced by either party. Consequently no new Act was requisite, and there was nothing to submit to the Chamber. He added that the French Government persists in the principles that made it conclude the commercial treaties with England and other Powers.

Prince Napoleon's speech continues to be a topic of the day in Paris. Most of the Liberal journals speak highly of it, but with some of the semi-official organs it finds little favour. The *Patrie* asserts that it has caused a painful impression in the Senate. "It seems doubtful to us," adds the *Patrie*, "whether it will produce a better effect upon the people, among whom its agitated and extreme language, and its boundless theories, must inspire considerable anxiety." Since delivering his speech Prince Napoleon has had two interviews with the Emperor.

THE COUNCILS-GENERAL.

A good many more instances have come to hand of manifestations against personal government in the Councils-General. In the Manche, M. de Gasté moved a resolution that the Emperor should not have power to declare war without the consent of the Senate and Corps Législatif. The motion was, of course, not carried; but it is important that it stands recorded. In the Pas de Calais thirteen members signed a motion calling, in the words of M. Thiers, for "necessary liberties." M. d'Havincourt, the Emperor's Chamberlain, who, by virtue of the Emperor's prerogative, no longer to be exercised in that behalf, filled the chair, moved heaven and earth to throw out the motion, and succeeded in intimidating three of the signers, so that it was rejected by a bare majority. But M. Martel, an ex-peer of France and an eminent member of the *Tiers Parti*, said:—

I do not see the force of the President's objection, that this resolution is political. Have not M. Gressier, the Minister of Agriculture; Prince de la Tour d'Auvergne, Minister of Foreign Affairs; and the Duke de Persigny, a founder of the dynasty, made political speeches as Presidents of the Councils-General. If they may praise, why may not we criticise and suggest reforms?

The Council-General of the Haute Loire has rejected a credit of 15,000*fr.*, put down on the departmental budget without their authorisation, for repairs of the Sub-Prefect's official residence. The Council-General of the Rhône (sitting at Lyons) has passed a whole series of radical resolutions calling for every leading reform which the Opposition Deputies ask for.

A remarkable speech was delivered by M. Michel Chevalier at the banquet after the opening of the Council-General in the department of the Hérault. Having extolled the wisdom of the Emperor's Government in consolidating the liberties of France, he went on to say:—"Let us fix our eyes on the great nation from which we are only separated by a branch of the sea, and which, in its origin, had many relations with us. The magnificent edifice of British power was founded by liberty; but among the English liberty is compounded with respect for the law. The Englishman is free, because towards him the law is respected; and he himself gives the example of respect. The Englishman respects and defends public order, not only because in itself public order is a great good, but because in his eyes it is the collective liberty of the nation. The first sentiment of an Englishman is to treat authority with respect, because it is instituted by the law. The Englishman, by an imperturbable instinct, manifests his respect for the Sovereign, even when he is discontented at the manner in which he is governed, and even when he combats the Ministers. The fact is, that in his opinion, respect for the chief of the State is homage rendered to the dignity of the State itself, and that he considers that when the Prince is given up to insult the majesty of the nation is lowered."

Fifteen members of the Council-General of Bordeaux refused the Prefect's invitation to dinner.

A sharp industrial crisis is feared at Paris. For several years past crowds of workmen have been attracted to Paris by high wages, and as most of the building was done by contract under heavy time penalties, the workmen were masters of the situation. Matters are now changing, contracts are few, workmen are many, and masters are obdurate, and the commencement of a difficulty palpable for years past is said to be at hand.

It is believed that the Corps Législatif will be commenced about the 15th of December.

M. Ledru Rollin has written (from England) a letter, which appears in the French papers, stating that directly after the amnesty was signed an order was sent to the outposts to arrest him should he arrive from England. He was to be detained until his alleged accomplices were sent for from Cayenne to identify him. Not liking the prospect of an indefinite confinement within the four walls of a prison, he thought it better to remain in exile, although anxious to return to France. The *Sidèle*, in commenting upon the letter, says the Government is bound in honour to answer it; and the *Temps* says that if M. Ledru Rollin's statement be correct, the amnesty, as far as he was concerned, would have been a mere trap.

The *Patrie* says that M. Magne is preparing a scheme for financial reforms. The same paper states

that it is estimated that a surplus of sixty millions will be left at the disposal of the Government at the end of 1869; and that twenty millions will be applied to the increase of small salaries, twenty millions to the reduction of the octroi duty on wines entering Paris, and that a similar sum will be used for the reduction of the land tax.

SPAIN.

The *Official Gazette* announces that fifty-nine Carlists of Catalonia have taken advantage of the amnesty, and surrendered to the authorities. The last band of Carlists in the province of Gerona has disappeared.

Proceedings are to be commenced in the Supreme Court against seven bishops, on account of their disobedience to the orders of the Government, in reference to the Carlist movement. The Minister of Justice has proposed that the number of the clergy should be reduced to five archbishoprics and thirty-two bishoprics.

A letter, it is said, has been written to Dom Fernando, of Portugal, by the Duke de Saldanha, in which the latter expresses regret at his Majesty's refusal to accept the Crown of Spain. The *Independence Belge* mentions that the presence of General Prim in Paris has revived the rumours respecting the candidature of the Duke of Genoa for the Crown of Spain.

A Madrid letter in the *Constitutionnel* says:—

Marshal Serrano becomes daily of more importance. There is no longer any room for doubt that the Regent is transformed, voluntarily or not, into a serious candidate for the throne. I have been assured that the Regent personally is opposed to such pretensions; but the Duchess de la Torre, a woman of imperious character, endowed with great ambition and eager for honours, pushes her husband into this path, and as the Duke is ruled by his wife, a belief has arisen that he has decided on allowing himself to be put forward.

If Paris gossip can be credited, two generals of Queen Isabella's party—Counts de Cheste and Gasset—have come to Paris, en route for Vichy, with the intention of forcing General Prim to fight duels with them.

A telegram from General Caballero de Rodas, Governor-General of Cuba, announces the dispersion of the insurgents in the central district.

ROUMANIA.

Prince Charles, who has lately paid a visit to the Czar in the Crimea, is gone to Vienna on a visit to the Emperor of Austria, and will proceed thence to Switzerland to visit his family. His Highness will afterwards go to Paris, Brussels, and Berlin, to the Sovereigns representing the protecting Powers of Roumania.

TURKEY.

It is telegraphed that among the stipulations of the Grand Vizier's letter to the Viceroy, which has just been despatched to Alexandria, is one that his Highness shall not contract any further loans in Europe without the sanction of the Imperial Government. It is understood that the settlement of the question is mainly due to the good offices of England, France, and Austria. According to the *Levant Times*, the Khedive will shortly visit Constantinople, and will be received as formerly. Daoud Pasha is stated to have arrived at Constantinople with the draft of a new provisional convention, relative to the projected Roumelian railways. It is believed that it only requires the Sultan's signature.

From Constantinople we hear that the Khedive has telegraphed his assent to the conditions contained in the Grand Vizier's second letter. The Khedive was to leave Alexandria for Constantinople. The *Lev. at Herald* asserts that M. Bourée, the French Minister, had telegraphed the contents of the Grand Vizier's letter to the Khedive before Talahout Pasha had left with it for Alexandria. The same journal states that M. Bourée accompanied his telegram with the urgent advice to the Khedive to submit to the terms of that letter.

It was rumoured at Alexandria that the Grand Vizier's letter contains further demands to which the Egyptian Government find it difficult to accede; but it is not stated that there was any intention to resist them. The cotton crop was reported to be excellent.

AMERICA.

President Grant has gone to Saratoga, where he will remain a fortnight.

The public debt of the United States has been reduced 5½ million dollars during the month of August; making the total reduction since March 1, 49,600,000 dols.

A Cuban filibustering expedition has been intercepted on the Apalachicola River, Florida, and prevented sailing.

The California election on Wednesday resulted in the choice of a small Democratic majority in the Legislature. The last Legislature was Democratic.

In Wisconsin the Republican Convention met on Wednesday. They nominated Lucian Fairchild for Governor, and declared in favour of a revision of the tariff and taxation to cause them to fall equitably on all classes; they also favoured the payment of the national debt in gold.

The Massachusetts Democratic State Convention met at Worcester on the 24th, and nominated Mr. J. Q. Adams for governor. Resolutions were adopted denouncing the prohibitory law; condemning the Legislature for not granting charters to certain labour organisations; recommending that the re-establishment of the school district system be made a direct

issue in the State election; calling for economy in the public expenditure; recognising the duty of acquiescing in the results already arrived at in national affairs; and expressing confidence in the ultimate success of the party. The Convention in the main was harmonious. Colonel Adams, in accepting his nomination, criticised the tariff system, and endeavoured to support his arguments in favour of free trade by quotations from Commissioner Wells's report. In speaking of the prohibition law, he recommended that an invitation be extended to the Republicans to join the party and defeat the law. He cautioned his adherents to carry on the campaign fairly, openly, and courteously, and let the best man win. The great question, the main question, was whether the liberal Republicans would act with them.

Mr. John A. Rawlins, Secretary of War, died on Monday night. Senator Fessenden is much better.

The Attorney-General of the United States has given an opinion that the members of the New Virginia Legislature are not obliged to take the test oath, but that the Legislature cannot enact laws until it ratifies the suffrage amendment.

At a meeting of coloured citizens held on the 24th, preliminary steps for founding a coloured commercial or business college were taken, with prospects of final success. It is proposed eventually to extend the movement all over the country.

The Cuban question is again exciting a good deal of attention in New York, and there are very conflicting reports respecting General Sickles' negotiations. All, however, that is publicly known is that Spain accepts the friendly mediation of the United States, but all action upon the proposals of the latter is deferred until the Government of Madrid is reorganised.

Isaac Jenkinson, of Indiana, has been appointed American Consul at Glasgow, vice Haggerty, the Fenian.

NORTH AMERICA.

Prince Arthur attended a ball given at Halifax in his honour on the night of the 1st inst. The Prince was received with great enthusiasm at the towns on the route from Picton.

In giving an account of the Prince's reception on landing at Halifax, the *New York Herald* thus describes his personal appearance and dress:—

He bears a striking resemblance to the Prince of Wales when he was here, and the close likeness to her Majesty is so marked as to be distinguished at once. He is tall and slender, with a fine and faultlessly-combed head of brown hair, and his youthful face is ornamented with an English pattern of whiskers and moustache, highly creditable to the physical development of a young man of nineteen. The dress of Prince Arthur was that of a man of more mature years, although it seemed to become him. A neat and elegant black dress coat, closely buttoned, pants of a light drab hue, a "choker" collar of enormous size, and a black silk "tie," were the garments most conspicuous, and each one seemed to contribute to render his appearance that of a very well-dressed young man. Late in the afternoon his Royal Highness attended special religious service at the garrison chapel, where the Rev. Mr. Edghill, the chaplain, officiated. The fact that he (the Prince) intended to be present was not generally known, and there was consequently not much of a crowd present. The passengers on board the steamer City of Paris speak in the highest terms of the free and unassuming manner of young Arthur during the voyage. There was nothing exclusive or reserved in his conduct, and he conversed freely and pleasantly with every one, and partook of his meals at the regular table with the other passengers.

At a levee at St. John's, Newfoundland, on Saturday, Sir John Young made a speech, in which he stated that opposition to Confederation was rapidly subsiding. He praised the energy and industry of the people of the province, and predicted that the Dominion, led by Great Britain, would rapidly attain to a condition of virtuous prosperity.

CAPE OF GOOD HOPE.

The Tatin gold-fields were reported to prove satisfactory to Sir John Swinbourne, who was about to return to England to develop his company. The diamond discoveries continued. The Griquas were successfully searching their streams for gems. Sir Walter Currie had driven the Korhannas, who lost heavily in killed and wounded, out of their island strongholds in Orange River.

The Cape Parliament had refused to pass the proposed income-tax, and asked the Governor for a scheme of further retrenchment to equalise the expenditure with the income. Governor Wodehouse, in reply, proposed to reduce the two existing Houses of Parliament to one Legislative Chamber; the members of Parliament to fifteen, twelve elective for five years; to abolish fourteen fiscal divisions; to reduce salaries in Governmental departments by 7,000*l.*, and withdraw 4,000*l.* annual grants to agricultural societies, libraries, museums, and botanical gardens.

A warrant has been issued against Dr. Twells, Bishop of Orange Free State, charged with committing an undiscussable offence. The bishop was absent on a visitation tour to the Transvaal, and his friends asked the public to suspend their judgment until the case had been heard. His chaplain, who has been closely associated with his daily life for years, speaks with the utmost confidence of the bishop's perfect innocence.

AUSTRALIA AND NEW ZEALAND.

Advices from New Zealand state that little progress has been made towards the suppression of the rebellion. Te Kooti and his followers, it is stated, together with other bands, "prowl about on the track of escorts and orderlies, surprising them and shooting them down with sufficient frequency to

show us that they are ever on the alert and in no way discouraged." On the west coast an expedition had been organised with a view to bringing Tito Kowaru between two fires. The expedition had returned, with what success was not known, but from none being mentioned it is presumed there had not been any. His present following is small, most of them having dispersed for the season.

The Stafford Ministry had resigned, and a new Ministry had been formed under the premiership of Mr. Fox, who proposes to withdraw the forces now in the interior, weed them, and convert them as far as possible into a purely defensive force. The assistance of the troops from home is also a cardinal point in Mr. Fox's policy, and resolutions are to be submitted to the Legislature, proposing that Commissioners should be sent to England, to request that two regiments of troops may be stationed in the North Island, and that power be given to the Commissioners to conclude an arrangement with the Imperial Government binding the colony to pay 40*l.* per man per annum for such troops.

From Australia there is not much news. Mr. Kinealy, one of the pardoned Fenians, had arrived in Melbourne from Western Australia, and was soon to be followed by some five or six and thirty of his late fellow-prisoners. Their presence in Melbourne will, it is said, be contrary to law, while the enforcement of the law, which many persons insist on, would bring the local Government into direct conflict with the Royal prerogative. "The new Land Bill" had "dragged its slow length along" in committee, and would probably soon be sent to the Upper House. It was pretty certain to become law. It affirms the principle of free selection all over the territory to the extent of 640 acres. The selector will have thirteen years allowed him to pay for his land, at the rate of 2*s.* a year per acre. A considerable number of diamonds and other precious stones had been lately found at Mudgee, in New South Wales, and a company had been formed to work diamond mines. A new discovery of rich copper ore had been made at Ballarat.

FOREIGN MISCELLANY.

There is another sick Emperor besides that of France. Alexander II. is suffering from nervous irritability.

It is announced that the French Government will not send a representative to the Ecumenical Council.

Prince Karageorgewicz, who stands charged with complicity in the murder of Prince Michael of Serbia, has been admitted to bail.

The Duke of Edinburgh, in the Galatea, arrived at Honolulu on the 21st of July. During his stay his Royal Highness was the guest of the King.

There are again rumours of a Ministerial crisis in Italy. The *Opinione* says Signor Ferraris has resigned, and that Signori Mordini and Bargoni will follow his example.

M. Emilio Castelar, one the leaders of the Spanish Republican party, has been visiting Paris. He quits his friends under the impression that the Republican cause will triumph.

The oldest branch of the far-spreading Royal family of the Hohenzollerns has become extinct by the demise of Prince Frederick William Constantine of Hohenzollern-Heckingen.

According to the Indian papers, a great blunder has been discovered in the last Budget, and the Supreme Government is poorer by two millions than was expected!

The *New York Tablet* is authority for saying that "there are probably not less than 100 coloured men now in Rome preparing for the priesthood. The majority of them will become the teachers of the freedmen of the South."

A Hussite celebration was held at Pesth on Saturday. It was not, as had been expected, a demonstration against the clergy, but partook rather of a political, that is to say, an anti-German character. A letter was read from Garibaldi, expressing sympathy with the objects of the meeting.

THE GERMAN POLAR EXPEDITION.—A letter has been received by Dr. Peterman, of Gotha, from the German expedition to the North Pole. The expedition has been delayed by contrary winds and storms in the North Sea until July, and on the 29th it had not reached the coast of Greenland, though land was in sight. The ship was in excellent condition, and the crew in good health.

CONFERENCE OF DIPLOMATISTS.—A letter from Heidelberg announces that on the 2nd inst. a conference took place there between Lord Clarendon, Prince Gortschakoff, and the Prince de Hohenlohe, at the Hotel Schroeder, near the railway-station. The writer states that the interview lasted three hours, but that nothing has transpired as to its object. Probably there is nothing to tell.

Several of the Indian Peace Commissioners had a council on Saturday at Camp Supply, Indian Territory, with the Cheyennes and Arapahoes. A large number of chiefs were present, and two thousand men, women, and children. A despatch from Commissioner Dodge represents that excellent peace speeches were made by the Indians, and that the results of the council were most favourable.—*New York Times*, Aug. 24.

THE POPE.—Everything is very quiet in Rome just now, and the Pope continues to reside in the Vatican, contenting himself with driving and walking about the city and its environs, instead of indulging in *villeggiatura*. The pedestrian feats of his Holiness are quite remarkable, considering the heat of the weather; for to walk all round the

Borghese Villa and up the Corso on his way home is a frequent performance with him.—*Correspondent of Post*.

THE MORMONS.—The mortality among the children in Utah is reported to be very great. Of sixty deaths in the Salt Lake City in a month, forty-four were children. Heber Kimball is reported to have buried forty-eight children out of sixty-three in his collection; one bishop had lost twenty children; another, twenty-eight; another, seventeen. Joseph Smith had six wives, but left only two sons. The death-rate among Mormons of all ages is said to be greater than that of this city or New Orleans, and more than twice as great as that of Oregon.—*Philadelphia Ledger*.

THE CRACOW NUNNERY CASE.—A despatch from Cracow states that the superior of the Carmelite convent in which Barbara Ubryk was confined has been set at liberty by the judicial authorities, together with her assistant. They alleged in their defence that they had not acted on their own authority, but had sent a report of the case to the general of the Order of the Barefooted Carmelites in Rome, and had requested permission from him to place Barbara Ubryk in an asylum. This permission was refused. The Cracow Court at once requested, through the Minister for Foreign Affairs, that the general should be examined in Rome as to the truth of these statements, and the inquiry would now appear to be terminated.

DR. TISCHENDORF.—This distinguished scholar, justly celebrated for his labours upon the text of the Sacred Writings, has just received a decoration from the Emperor of Russia, to which is attached the title of Baron. It is well known with what enlightened munificence the Russian monarch aided the scholar in discovering and printing the famous Sinaitic Manuscript. It is scarcely necessary to suggest that the long and deep researches of Dr., and now Baron, Tischendorf, have not shaken in anywise his Christian faith, but that, on the contrary, he continues among the foremost of the philosophers who defend the authenticity and authority of Holy Scripture.—*L'Esperance*.

THE LATE MURDER OF AN EXPLORER IN NORTHERN AFRICA.—Details of the murder of Mdlla. Tinne, in the Ouadi Berdjoudj, in Northern Africa, have been received. It is stated that two parties, one consisting of Arabs and the other of Tonaregs, who disputed the right of escorting Mdlla. Tinne, settled the difference by proceeding together, but shortly afterwards came to blows in a dispute for the honour of carrying her palanquin. Mdlla. Tinne, rushing forward to separate the combatants, had her hand cut off by a Tonareg, and was shot in the breast by an Arab; so that both parties are equally guilty. The servants, with the exception of one young negress, were allowed to escape. The spot where the outrage occurred is said to be in Turkish jurisdiction, but it is not believed that the local Pasha can exercise much authority in the matter.

THE KIDNAPPING OF SOUTH SEA ISLANDERS.—The *Sydney Morning Herald* announces that the Governor of New South Wales, with the advice of the Executive Council, has appointed a commission to inquire into and report upon certain cases of alleged kidnapping of natives of the Loyalty Islands in the years 1867-8, reported by the Governor of New Caledonia to the Secretary of State for the Colonies, and generally to inquire into and report on the state and probable results of Polynesian immigration. According to the *Melbourne Age* there has been but one feeling of disgust and indignation among Victorians towards the practice of deporting Polynesian islanders and selling them into slavery under the pretence of "civilising them," even before people were aware of the cruelty practised.

CHINESE LABOUR IN AMERICA.—The prospect of a large immigration of Chinese labour to the American cotton States seems to gain ground. In Mississippi the price of plantations along the river is alleged to have experienced in consequence an advance of between 25 and 50 per cent. within the past few months. In Louisiana the arrival of this class of labourers is awaited with great interest in order that they may be set to work upon the rebuilding of the levees, which are in a very dilapidated condition. Agents are actively employed throughout the South in canvassing for contracts for bringing over large numbers, and they are stated to have been very successful. A few planters in South Carolina are reported to have contracted for 1,000, and the first ship-load is expected about the 1st of January next. From Oregon it is mentioned that about a thousand are working on the East Side Railroad in that State.

THE INTERNATIONAL BOAT-RACE.—The *New York papers* of August 28th contains accounts of the international boat-race. The *Tribune* and the *Herald* both give woodcut maps of that part of the Thames on which the race was run. Great excitement seems to have been manifested in New York on the receipt of the news of the result of the race. "All agreed that the Oxford acted fairly and with credit to their island. Both sides did well." The *Herald* says that over 10,000*l.* of American money was lost on the race, besides what was bet outside of England. The interest felt by the Americans in the issue of the contest is sufficiently evidenced by the fact that over a column of matter was telegraphed by the cable to the New York Associated Press, besides the special telegrams of the correspondents of each paper. The Associated Press despatch was telegraphed from Mortlake to New York in 23*m.* 13*s.*, in which is included the time occupied in transmitting the message from the Ship at Mortlake to the nearest telegraph station, three-quarters of a mile.

SHOCKING SIGHT ON BOARD A VESSEL.—The steamship City of Port-au-Prince, while on her way to New York, discovered on the 15th ult., in latitude 33 deg. 42 min. N., and longitude 74 deg. 5 min. W., a schooner floating about helplessly, with her helm lashed, and sent a boat to her to ascertain what was the matter. The vessel was found to be the Mary Jane, of Boston, eighteen days out from St. Domingo, and her entire crew were either dead or dying from yellow fever. A harrowing sight presented itself when the party from the steamer went on board. Only two men were found alive, and they were both prostrated with the disease. The bodies of the captain and two of the crew were lying in a state of putrefaction, the survivors not having strength enough to throw them overboard. The disease had broken out after the schooner left St. Domingo; the captain had died on the 4th ult., and the survivors had been without food or water for five days. The Port-au-Prince towed the schooner, with the sick men on board of her, to this port, arriving here on Wednesday. She had a clean bill of health from St. Domingo, but no doubt the disease was contracted there.

FUNERALS IN FRANCE.—A terrible story, reported from Agen, and attested both by a doctor and by the Directeurs des Pompes Funébres, shows that fears of premature burial in France are not unfounded, in consequence of the law commanding interment within twenty-four hours after death. A young lady of Agen died about a year ago, and was buried in the cemetery of Sainte Foi. A few days since her mother also expired, having before her death expressed a wish to repose in the same coffin with her daughter. A large coffin was accordingly constructed to contain the two corpses, and the body of the young lady was exhumed. It was then discovered that the winding-sheet had been torn open, and the right hand, which was disengaged from its folds, was deeply marked with bites. On the lid of the coffin were some marks made with the crucifix which lay on her breast, and the whole circumstances of the case left no doubt that the unfortunate young lady had been a victim to the horrors of premature burial. Intense excitement prevails in the neighbourhood, and an official inquiry is to be made on the subject.—*Pall Mall Gazette.*

THE AMERICAN HOSPITALS FOR DRUNKARDS.—In allusion to the inebriate institutions to which persons who labour under the disease of drunkenness are sent for scientific treatment and exhortation, Mr. Conningby, in one of his letters to the *Spectator*, says:—"Some patients are committed to these places by the authorities, and others sent there by friends. I was told that the results were very encouraging, cases of complete reformation being quite common. I went over one of the largest of these buildings at Ward Island, which, with a sardonic appropriateness of site, looks out upon 'Hell Gate,' in New York Bay. It is a fine building, of about 500 feet in length, with the interior admirably arranged and completely fitted for the purpose it is designed for. Strong padded cells for the more violent of the inmates were the only uncomfortable-looking apartments to be seen, while some seventy rooms for private patients were quite luxuriously furnished. There is also a chapel with five or six hundred seats, where a service is held every day. When I was there, there happened to be only some fifty or sixty inebriates, on whose woe-begone and sallow appearance it will be unnecessary to dwell. The rest of the space in the hospital was temporarily devoted to a number of sick children."

OPENING OF THE SUZ CANAL.—The *Times* has received advices from Suez describing the cutting of the dyke to admit the water of the Red Sea into the dry canal which extends as far as Chalouf. The party proceeded in steam launches from Suez, and after some slight official ceremonies the dyke was cut, but to fill this section a flow during six or seven days will be required. When it shall have been filled the water will be let into the Bitter Lakes, and then, it is said, the waters of the Red Sea and the Mediterranean will for the first time actually mingle. With regard to the Bitter Lakes, there seems to be no doubt they are five metres below the level of the Mediterranean, and at the present time, with the stream flowing from that side, the rise is not more than three centimetres a day. But the flow from the Red Sea is expected to be stronger than that from Lake Timsah, and it is accordingly calculated that on its waters being admitted the rise will for some time be at more than double its present rate; still, taking all things into account, it is thought that 100 days may be required; and, looking at the works to be finished from Serapeum to Lake Timsah, an opinion is expressed that the complete opening with as much as eight metres of depth throughout can scarcely be hoped for by the 17th of November, the appointed day.

THE CONVENT CASE AT BERLIN.—The *Times* Berlin correspondent adverts again to the monastery in the suburb of Moabit, which has been repeatedly assaulted by the mob. "A noisy echo these rows had in a meeting held on Sunday last in a locality on the borders of Moabit. Educated men not thinking it worth their while to oppose anything so out of date as a monastery, the meeting was almost exclusively attended by operatives, and from the outset resembled the beginning of an *émeute* rather than a debate. Some of the speakers represented monastic establishments as the chosen abodes of stupidity and vice. Others blamed the Government for tolerating convents, and yet raising difficulties about the free—i.e., atheistic—congregations. Again, others asserted the Berliners deserved the disgrace of a convent in their city, having permitted their Protestant clergymen to teach doctrines scarcely distinguishable from Catholicism. The worst fate befel a Catholic, who ventured a few sentences in defence of the monks. For all reply he was dragged down, bonneted, and

kicked out of the assembly. In conclusion two resolutions were passed. The one declares that "this meeting does not object to religion, but hates the abodes of vice and mental darkness yclept monasteries"; the other censures the Crown for entering in 1821 into an agreement with the Pope, in accordance with which the Catholic Church in this country was left free to administer its own affairs without the interference of the State."

FRIGHTFUL ENGINES OF WARFARE.—The United States flagship Franklin, with Rear-Admiral Radford on board, is at present in the Adriatic to test the qualities of the newly-invented torpedo. The inventors of the machine claim for it a superiority over all other torpedoes now in use. First of all, it is not a mere mine, to be exploded whenever chance may prevent a fitting occasion. It is a projectile which can be directed with unerring accuracy against the object to be assailed, and this at a distance of several hundred yards. Secondly, it can be projected at any depth below water that may be required; thirdly, its explosive power is such as to make the strongest ironclads now afloat as much at its mercy as any wooden ship; and lastly, the line of its direction may be made to curve or zigzag, so that it can be used with safety in the immediate proximity of friendly vessels. As the United States navy have lately embodied a special corps, chiefly for coast defence, entitled the Torpedo Brigade, in which some of the most scientific officers have taken service, it is not without importance to know that by these same "experts" the Fiume invention has been pronounced a complete success. They have tested the machine by a variety of experiments, and without a failure in any. The resistance of water at a certain depth to permit the downward course of a cannon-shot, and the various phenomena of "ricochet" have lately occupied great attention in the American navy, so that whether the present invention could fulfil the difficult condition of preserving a uniform course at a depth of, say, fifteen or eighteen feet below the surface, was a most interesting problem to them. To ascertain this, nets were sunk at different distances along the course the torpedo was to take, and staffs with a graduated measure attached to them. By the replaced measures the passage of the projectile was tested, and in a course of many hundred yards found not to have varied more than a few inches. Of course the principle of the invention is a secret, but the inventor—or, more properly speaking, the perfecter of the invention—an English engineer, Mr. Whitehead, has no hesitation in saying that he derived his first suggestion of the discovery from the mechanism of the fish, and that the peculiar mechanism, and functions of what is called the "swimming bladder," by whose agency the power to ascend or descend in water is secured, afforded him the first clue to his wonderful invention. The machine is about sixteen feet long, shaped like a fish, propelled by a screw, and guided by a rudder, so that, seen in the clear water, as one of the experimentalists described, its apparent vitality and volition were positively horrifying. The Austrian Government, it is said, acting under the advice of Admiral Tzvetzoff, have purchased the use of the invention—the patent remains with the inventor—for 20,000*l.* Our own Government lately deputed a commission to examine and report on it, and it is believed or rumoured, with approval of its efficiency.—*Pall Mall Gazette.*

LOST AND FOUND IN THE AUSTRALIAN BUSH.—The *Sydney Morning Herald* gives a long account of a successful search for the child, two and a half years old, of a shepherd named Woods, on the station of Mr. J. F. Plunkett, at Talbragar, which strayed into the bush one morning:—"All the spare hands on the station; accompanied by several of the inhabitants, Mr. Plunkett, his sons, and the Dennison Town police, commenced an active search. Just before sunset, the first track of the little wanderer was observed at an empty hut, about three miles from where he was lost. He there crossed a small creek having a little water in it, and the impression of his little hands and knees in the mud plainly indicated where he had taken a drink. It became too dark to pursue the tracks further, and a camp was formed for that night. At daylight it was found that the little fellow, after crossing the creek, made his way into an open box forest for about three miles, and here for the present all trace was lost. After several hours' search fresh tracks were found upon another creek leading towards the plains; up to this point he had been ascending: he had turned, and it was evident he was going in a circle, as persons invariably do when lost. His hood was now picked up by one of the party, but no other trace of him—presently a tiny footmark upon a cattle track was eagerly followed for two miles; again 'tis lost, but on the grass beside the path a pebble is overturned; that's his course, the poor child's legs are weary, and he cannot raise his feet above the pebbles. On still! There a wild flower is plucked; his little hands have strewn the leaves as though to mark his track; the leaves are fresh—the scorching sun had not had time to wither them. He has picked up a stick, and he trails it after him; the mark is faint but it serves. Again the little footmark; and a bullock-track containing some water mixed with mud. Filthy as it was, he had tried to quench his thirst; the impression of his forehead is imprinted in the soil where he leant down, and in the soft clay remains one fair hair. He has made for the plains, and they being composed of hard, black soil, all traces are lost. Hours were spent in a fruitless search, but far from being a hopeless one. It was a physical impossibility for so young a child to travel much longer under a broiling sun, without a covering for his head, and without having tasted food for thirty hours; all spread out and trusted to Providence and keen eyesight. At length Master Frank Plunkett caught a

glimpse of a garment beside a fallen log, and there the little fellow lay, sound asleep, embracing in his arms a pickle bottle, partly filled with leaves, pebbles, and flowers. He conveyed him at once to the homestead. His legs and feet were swollen and lacerated, the little fellow could hardly speak. His wounds, however, were soon attended to, and after being refreshed with food, a bath, and clean clothes, he appeared quite cheerful. When asked where he slept, he replied 'with the stars.' He must have travelled in a circle at least fifteen miles."

Postscript.

Wednesday, September 8th, 1869.

TERRIBLE COLLIERY ACCIDENT IN AMERICA.

(By Atlantic Telegraph.)

PHILADELPHIA, Sept. 7.

A dreadful calamity occurred on Monday at Plymouth, in Pennsylvania, in the coal region of Avondale. The colliery had not been in use for some time, on account of the labourers being on strike, but they resumed work on Monday, when a shaft more than 300 feet deep caught fire at the bottom, from the ventilating furnace timbers being dry. In a few moments the entire shaft and building above were in flames. The fire continued for some hours, and rubbish fell down and choked the shaft. Two hundred and two men and boys who were in the mine are believed to have been suffocated. Access has not yet been got to them. Two men sent down the shaft last night were suffocated.

Great distress is manifested at the pit mouth, which is surrounded by hundreds of weeping relations.

EVENING.

Efforts have been made to-day to force air down the shaft by a steam fan. An attempt is also being made to effect an entrance to the colliery from an adjacent colliery by drilling a hole from one gallery to another. Nothing is yet known of the unhappy persons inside, but all are believed to be dead.

The *Moniteur* of yesterday evening says:—"The changes in the weather have revived the rheumatic pains from which the Emperor was suffering, and his Majesty has not been able to take his usual walk in the gardens of Saint Cloud. Last night, however, the Emperor slept very well, and this repose has been followed by a sensible improvement in his Majesty's condition."

At a meeting of policy-holders in the Albert Assurance Office held in the city yesterday, a plan for winding up the old and forming a new company was approved of, and a committee was appointed to bring it under the notice of Vice-Chancellor James.

The Southern Embankment of the Thames was thrown open to the public throughout its entire length from Westminster Bridge to High-street, Vauxhall, yesterday.

MARK-LANE.—THIS DAY.

The fresh receipts of English wheat were only moderate. Business progressed quietly, but the trade was firm, and prices were maintained. With foreign wheat the market was fairly supplied. Transactions were on a limited scale, but the quotations ruled steady. The show of barley was moderate. All descriptions realised full currencies, with a healthy inquiry. Malt was dull, at late rates. With oats the market was fairly supplied. The demand was heavy, and prices had a drooping tendency. Beans were inactive, and there was not much inquiry for peas. Prices, however, ruled firm. The flour market was steady, both as regards value and inquiry.

ARRIVALS THIS WEEK.

	Wheat.	Barley.	Malt.	Oats.	Flour.
English & Scotch	900	—	—	—	—
Irish	—	—	—	—	—
Foreign	24,700	1,440	—	16,490	370 bks.
					100,30 bbls.
					Maize, 8,950 qrs.

COMPARATIVE QUANTITIES AND PRICES OF GRAIN.

For the week ended Sept. 4.				For the corresponding week last year.			
	Qrs.	Av. s. d.		Qrs.	Av. s. d.		
Wheat	41,341	81 11	Wheat	95,993	85 3		
Barley	972	26 8	Barley	8,190	43 9		
Oats	1,942	26 8	Oats	2,176	28 10		

AN OPERA SINGER'S PROFITS.—Madame Adelina Patti, Marquise de Caux, is at Homburg playing the round of her operatic characters. She has signed a contract with her brother-in-law, Maurice Strallosen, for a tour in the United States and Canada for a year. She is to give 100 performances, either in opera, oratorio, or in concerts, for the enormous sum of 400*l.* each representation, all her travelling expenses, including those of her husband and suite, to be paid by the speculator, who is to deposit 20,000*l.* as a guarantee with Rothschild Brothers in Paris. To realise 40,000*l.* in eight months is a fabulous sum.—*Weekly Paper.*

THE DOWNS CHAPEL, DOWNS-ROAD, CLAPTON.

The Committee announce with pleasure that the OPENING SERVICES will take place on TUESDAY, September 14, 1869. A PRAYER-MEETING will be held at Half-past Ten o'clock a.m.; the Rev. T. VINCENT TYMMS, Minister of the Chapel, to preside. A PUBLIC SERVICE at Twelve o'clock; the Rev. Dr. LANDELS to preach. A PUBLIC SERVICE at Seven o'clock p.m.; the Rev. C. H. SPURGEON to preach. DINNER will be provided at Two o'clock, and TEA at Half-past Five o'clock, in the adjoining Schoolroom. Tickets (to be had of any of the Committee), for Dinner and Tea, 3s. 6d.; for Dinner only, 2s.; for Tea only, 1s.

On SUNDAY, September 19th, the Rev. T. VINCENT TYMMS will Preach in the morning at Eleven, and in the evening at Half-past Six o'clock.

Additional Special Services are in course of arrangement, of which due notice will be given.

The Chapel is within ten minutes' walk of Hackney Station on the North London Railway, and Omnibuses from the City and West End pass at frequent intervals within two minutes' walk.

GEORGE HEAD, Secretary to Committee.

29, Gresham-street, E.C.

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TO CORRESPONDENTS.

"A Constant Reader."—Declined.

"J. T.," Nottingham.—It is against our rule.

The Nonconformist.

WEDNESDAY, SEPTEMBER 8, 1869.

SUMMARY.

At length the panic in the French money market—more severe than has occurred for several years—owing to the alarming reports as to the Emperor's health, seems somewhat to have subsided, though a good deal of anxiety on the subject still prevails. The condition of his Majesty, writes the Paris correspondent of the Times, "is not satisfactory. He is better of the two principal maladies from which he was lately suffering, but there are some apprehensions of a third supervening, of a more serious nature than either of those. He has little appetite, and is confined to the house. The walks he has lately been made to take in the columns of various newspapers are entirely imaginary. I do not say that he is in danger, but his health is by no means good, and it would not be surprising to hear that it was thought desirable to accelerate the constitution of the Corps Législatif, which at present is incomplete." Nothing is now heard of the projected visit to the camp at Chalons, and the journey of the Empress to Constantinople is apparently abandoned. There must be moments when Napoleon III. sighs for able and responsible advisers, who would relieve him of the cares of State, and enable him to recover his health without distraction.

The French Senate has completed the work committed to it, and on Monday the various reforms contained in the Senatus-Consultum were almost unanimously adopted. It received with no favour amendments for giving to the Senate the power of initiating projects of law, for settling differences with the Legislative Body by a joint committee, and for the re-establishment of the address. Perhaps it was felt by that august assembly that with the head of the State on a sick bed, discussion was unseemly, or that the proposals submitted to it are to be regarded as only an instalment of the Imperial concessions. Though the liberal speech of Prince Napoleon was condemned by the Minister of the Interior as sustaining ideas dangerous to the country and the Government, the orator himself was received with no disfavour at St. Cloud. "The stream of which we follow the course," remarked one speaker in the Senate, "cannot be reascended, even though it should sweep people and Government onwards into the stormy ocean." This pregnant language issued from the lips of no obscure member, but of M. de Chasseloup Laubat, a conspicuous and ardent supporter of the Imperial régime, who sees clearly enough that the present reforms cannot be final.

Though General Prim feels sufficiently easy as to the preservation of peace in Spain to seek

recreation at a French watering-place, all his colleagues are not equally inactive. Judicial proceedings have been commenced against seven of the bishops who disobeyed the order of the Government relative to the Carlist movement, and the Minister of Justice has proposed a large reduction of the Roman Catholic hierarchy. Marshal Serrano remains at home to discharge his duties as Regent, and not a few of his friends, in despair of a princely candidate for the throne, are said to look with favour upon the scheme of elevating him to royal honours.

President Grant feels the embarrassment of having no decided policy. The Democrats have lately won the election in Tennessee by the aid of a section of the Republicans who do not favour the political proscription of Southern whites, and think with Chief Justice Chase that universal amnesty should go with universal suffrage. The President has so far accepted this conciliatory policy as to permit a separate vote to be taken in Mississippi and Virginia on the "ironclad oath," in order that the new constitutions of these States may not be again rejected by the popular vote. But in Virginia General Canby, the military governor, insists on enforcing the test oath on the members of the State Legislature, and the President, in a state of perplexity, has obtained an opinion that the oath is not compulsory. It is evident that the Republicans, discouraged by the coolness of the Government at Washington, are losing ground throughout the country, and that their numerical strength will be decreased when Congress meets in December.

The critical state of affairs in New Zealand has brought about a change of Ministry. Mr. Fox, the new Premier, proposes to reverse the policy of his predecessor in office. He wishes to withdraw the forces now in the interior, weed them, convert them as far as possible into a purely defensive force, and to send commissioners to England to conclude an arrangement for securing the services of two regiments in New Zealand at the cost of the colony. But if the Auckland Government desire to hire British troops, their policy must be clearly defined, and accepted by the Colonial Office.

Domestic news is still very scanty. The Sheffield Cutlers' Feast has enabled Mr. Roebuck once more to appear before the public, and this time as the denouncer of economical expenditure. Mr. Childers, however, is giving proof that retrenchment is not inconsistent with efficiency. Our ironclads, the most powerful fleet afloat, are, under his auspices, going through a series of evolutions off Gibraltar, and a flying squadron is gaining valuable experience by a long cruise from one British colony to another. The Bribery Commissioners at Norwich, Beverley and Bridgwater have been actively prosecuting their inquiries. In respect to the Somersetshire town, evidence as to the corruption which prevailed at the last election, and in former contests, has been so plentiful that the borough will hardly escape disfranchisement. While the able commissioner of the Times is prosecuting his inquiries into the Irish land system, the Earl of Granard has submitted a proposal for applying the custom which obtains in Ulster as to the relations of landlord and tenant to the whole of Ireland, and giving it the force of law. But are the farmers of Ulster satisfied with the system which prevails amongst them?

FRENCH POLITICS.

ALL the stock exchanges in Europe—our own not the least—have been, during the past week, agitated by the accounts, some of them wild and sensational, relative to the health of the French Emperor. A sense of dismay at the possibility of his removal has been everywhere apparent. This state of things is in one sense a tribute to the capacity and influence of Napoleon III.; in another, it is a marked symptom of the failure of his personal policy. That a reign of eighteen years, not unsuccessful in many respects, should threaten to culminate in a revolution which would sweep away the Imperial régime, is a lamentable proof of the miscalculations of its founder. It appears to be quite possible—as it is indeed the desire of all Europe, except a few irreconcilable levellers—that the Emperor may recover his health and be spared for some years further to rule over France. That he will ever be restored to his usual vigour, is highly improbable. Half-a-dozen skilled physicians may do something to patch up for a while a naturally sound constitution, but they cannot renew the vital energies of a sexagenarian sovereign with the cares of an empire on his shoulders.

Few modern rulers have received so terrible a lesson as has been brought home to Napoleon III. during the last few months. At the late general election he was fated to see the foundation of the grand edifice he had been so assiduously engaged in constructing crumble

away. It had no hold upon the affections of the nation. Caesarism had lost its prestige, and stood condemned in the zenith of its power. The Emperor was not slow to discover the terrible fact, nor backward in attempting to grapple with it. A scheme by which, it was hoped, freedom would be reconciled with Imperial claims, was put before the country in the shape of a Senatus-Consultum, and submitted to the Chamber of his own creation. How little it was adapted to meet the exigency is seen in the discussions of the Senate and the speech of Prince Napoleon. That assembly of placemen and pensioners, which its master specially created as a safe channel for public opinion, and in the hope that it would prove an independent counsellor of the Throne, has been helpless and terrified. Its discussions on the proposed constitutional changes have excited only derision. Though meeting at a time when the health of the Emperor was precarious, and a catastrophe seemed to impend, it could do nothing else than register his plans, and vote as "scandalous" the wise suggestions of his cousin for saving the Imperial dynasty by associating with it the interests of the people.

While the late election showed that the empire had no permanent basis, Napoleon's illness, the panic it has created, and the circumstances attending it, must have brought home to the sufferer at St. Cloud's the conviction that his hollow compromises are inadequate to the occasion, and powerless to save his dynasty. Only a few weeks ago it seemed possible to build up a constitutional government on the lines laid down in the Senatus-Consultum. But time presses. Public opinion has advanced beyond illusory concessions, and the definite plan for securing responsible government and popular freedom laid down by Prince Napoleon, marks the rising of the tide, and perhaps puts on record the latest ideas of his Imperial cousin. The Prince told his brother Senators that the way to avoid revolutions was to extract the good they offered, that to constitute a Liberal empire, they must "burn their ships," and head the popular movement rather than thwart it, and that to create good Government an Opposition was absolutely necessary. This is the language of a man, who still swears by the Empire, whose importance has been immeasurably increased by the events of the past fortnight, and who would hardly have spoken in this strain without some sanction from the Emperor himself.

It cannot be denied that a genuine Liberal Empire might be a perilous experiment, because Napoleon III. has not prepared the way for it. He has accustomed his subjects to look to himself as a second Providence in every emergency; he has discouraged, in respect to political matters, the spirit of self-reliance; he has strengthened and expanded that network of centralisation which his uncle created, and which has destroyed local institutions and kept the nation in tutelage. There is no school of rising statesmen possessing the confidence of the French people, and capable of guiding them through a transition period, and fitted to rule a popular assembly. An untrained nation is apt to be too impatient of necessary delays in its progress towards freedom, and somewhat hasty and perverse in the means it employs. But these dangers must be encountered. They are far less serious than the continuance of a system which invites revolution as soon as its founder is removed. France is no longer eager for change, but is awakening to the value of constitutional Government. The Emperor's illness is a silent appeal to popular forbearance and sympathy, which the new Legislative Body will hardly disregard when it assembles next month. His Government will no doubt be replaced by an administration more in harmony with the new state of things he has inaugurated, and, should his health be spared, we may yet hope to see the Executive and the Chambers co-operating with the Sovereign in "crowning the edifice" and restoring the free institutions of the French people.

LIFE ASSURANCE COMPANIES.

THE failure of the Albert Life Assurance Company is one of those calamities which may be intensified by terror, or be, to a very considerable extent, avoided by calm counsels and good management. The history of this company is significant enough. It started with a good capital, as much as 178,000*l.* having been paid up. It did, for many years, a good business, and formed an extensive connection all over the globe. It may have paid very heavily for that business, and its expenses appear, from the first, to have been out of proportion to its income, but it was establishing its connection, and for a few years could, no doubt, safely

afford to draw upon its capital. It was at one time, apparently, in a position that fully justified the confidence of the policy-holders. It was paying its way well; it was, as has been certified, making a profit. Suddenly, and when, to all appearance, at the height of its prosperity, it has come down with a crash which has not only excited the fears and the distress of all who are connected with it, but has shaken the confidence of the public in almost every similar institution. The catastrophe, considering the nature of life assurance business, not only need not have happened, but ought not to have been allowed to happen. It will be the fault of the public if after perhaps one or two more inevitable failures, it should ever happen again.

The failure of the Albert was clearly due to one thing, and one thing only—reckless management. It purchased the business of several other companies at a cost of 274,000*l.*; some of those companies having been as rotten as it is now itself. In connection with these transactions it paid one negotiator alone, Mr. H. B. Sheridan, M.P., the sum of about 40,000*l.* It paid its late managing director in the most extravagant manner; it paid agents commissions at a rate which no company can safely afford; the total expenses of management, compared with income, were ruinously lavish. The result is, that what with its amalgamations, its manager and its management, it is now in want of more than a million sterling to set itself right. According to an account of profit and loss this sum will be required to enable the company to pay its policy-holders. Without it, apparently, ruin and desolation will be brought into thousands of families, who would otherwise have been left in comparative comfort and prosperity. The savings of years of careful husbandry are thrown away. The large self-denial of men who have relinquished pleasure after pleasure in order that their wives and children may not feel the grasp of poverty, has been useless. It is the old story. The recklessness of a few, the carelessness of a few more, and multitudes who would have been rich, are poor, and who would have been prosperous are ruined. Can nothing be done to avert such a calamity?

As far as the Albert Office is concerned, some right measures are being taken to get out of the difficulty in which the policy-holders are placed, or at least to mitigate the pressure of disaster. The preliminary step was obviously that they should meet and agree upon a course of action. They have met, but a common course of action has not yet been agreed upon. It was natural a good deal of time should at first be spent in obtaining information, in the expression of a righteous indignation at the manner in which they have been treated, and in listening to proposals. Of the proposal that a new Company should be formed out of the materials of the old, the less said the better, for it is obvious that it could be effected only at a loss all round. The great losers, under any circumstances, will be those who have been insured for many years. They will lose all the less if the newer policy-holders should throw in their lot with them. But why should the newer policy-holders do this? Why, that is to say, should they sacrifice the interests of their own families for the interests of strangers? If it be in human nature to hope that this may be done, it is not in human nature that it should be done. The most favourably situated class will probably be inclined to sacrifice the little they have lost and go elsewhere,—taking care, this time, to go to an undoubtedly safe institution. With regard to others, it might possibly be arranged that another Company should take them; but it cannot happen that they should escape without a loss. Any institution that should take their prospective liabilities as they now stand, would be running a risk of repeating the experience of the Albert, and any institution that should offer to take them in this way, will at once be suspected. Taking expenses of management into consideration, it is quite clear that another Company can offer better terms to the insurers than a revived Albert Company could offer. We suspect, therefore, that the result will be a transfer of insurers to some sound institution at a loss to the insurers in proportion to the amount they have already invested, but not, by any means, necessarily the loss of all they have invested. The Albert has some assets; its connection, although damaged, must be worth purchasing, and things may turn out to be better than they at present seem to be. The first shock of a calamity of this nature is literally the worst. Imagination lends its aid to facts. By-and-bye it may be found that a good salvage can be recovered from the wreck.

But what is most important in connection with this case is the consideration we have already put forward. It ought not to have

happened, and a similar event ought not to be allowed to happen again. The assets and liabilities of an insurance society can be ascertained with the utmost ease and precision. They should be published, if necessary, year by year, so that professional actuaries may be able to test them, and every person may be informed of their exact position. The aid of law has already been called in to compel the publication of accounts, but this is not only of little use, but may be utterly deceptive. What is wanted is a sort of authoritative inspection and authoritative certificates that things are as they are represented to be. If this should lead to the appointment of a Government inspector or inspectors—to be paid out of the funds of insurance societies themselves—it is possible that future harm may be prevented. Wholesale Government insurance would be about the worst result which could happen from this disaster. We have more than enough of Government already.

One disaster would be just a little less bad than this, and that would be that the public should lose all confidence in assurance societies. With many persons it is not merely an advantage but a duty to make provision in this way, for the future needs of their families. What has now happened affords no reason whatever why this duty should be left undischarged. There are well-known companies which are not merely safe, but whose position is beyond the reach of damage. There is no difficulty in ascertaining the names of these societies, and any person who may invest his savings in them may be wholly free of anxiety as to the result.

VACCINATION.

ONE of the questions which will require Parliamentary attention early next Session, is the working of the Compulsory Vaccination Act of 1854. There is unquestionably an increasing feeling against this legislative provision against one of the most terrible of diseases; and although, as it appears to us, the evidence is overwhelmingly in favour of the efficacy of vaccination as a safeguard against smallpox, there could hardly be the present state of dissatisfaction on the subject—which, in some cases, has taken the shape of resistance to the law—without adequate causes. It may be said that there has already been abundant inquiry on the subject, and that the great weight of evidence and of public statistics since the application of Dr. Jenner's discovery some seventy years ago, goes to prove that vaccination has been the means of saving thousands of lives, and to a great extent of suppressing one of the most fatal and loathsome of diseases, in all countries where it has been applied. Taking England alone, the Registrar-General's statistics prove that the death-rate from smallpox has been greatly reduced of late years—the mortality from this disease having fallen from 279 per million in 1854 to 118 per million in 1867. It is therefore contended that the fatality of smallpox has declined coincidentally with the increased provision for public vaccination.

But with this diminution of mortality arising from smallpox, there has been an increase of other diseases. It does not follow that the two phenomena are to be regarded as cause and effect, nor that the theory is correct that other diseases have been generated, or more widely diffused by means of vaccination. Medical men, for the most part, entirely disbelieve this doctrine, and maintain that the vaccination of the young does not render them more susceptible of other infectious diseases. Thus in reply to a circular from Mr. Simon, medical officer of the Privy Council, Professor Paget, speaking from his large experience among children in the out-patients' room at St. Bartholomew's Hospital, after enumerating some of the causes which develop cutaneous diseases in young children, says:—"Now vaccination may do, though I believe it very rarely does, what these several accidents may do—namely, by disturbing for a time the general health, it may give opportunity for the external manifestation and complete evolution of some constitutional affection, which, but for it, might have remained rather longer latent. This is the worst thing that can with any show of reason be charged against vaccination, and even this can very seldom be charged with truth." The testimony given by several hundreds of medical men is more or less to a similar effect.

The grievance which is now so generally making itself known does not so much affect the value of vaccination as a prophylactic as the mode of its application. That the Legislature has passed a compulsory enactment without having made adequate provision for carrying it into effect, is, we fear, only too evident. It is the means rather than the end that is complained of—the use of impure lymph, the care-

lessness of public vaccinators, their frequent disregard of the constitutional peculiarities of those upon whom they operate, and the absence of adequate supervision and control. It is these and other evils or abuses which have created so much discontent at the carrying into effect of the present compulsory law. If they can be rectified, it is the bounden duty of the State to interpose. To require parents to submit their children to a process which may, if unwisely applied, contaminate the blood, reduce the vital energy, or at least quicken the seeds of latent disease, is a very grave matter. This is, at all events, no question of conflicting evidence, and the consequences in such cases fall upon the children of the poor, who are helpless and have therefore a special claim on the protection of the State. It may be, as has been said, that "we have to choose between some system of general vaccination and the frequent occurrence of epidemics of smallpox of terrible severity and fatality." But, undoubtedly, Government is bound to provide not only an effective machinery for the purpose, but an adequate supply of innocuous vaccine matter. If that cannot be done—and at present the Act has, to a considerable extent, failed to secure these necessary objects—compulsory vaccination ought to be abandoned. It is stated that scientific research has recently discovered a mode of animal vaccination which will at once afford the necessary protection and remove the objections at present entertained by many persons to the use of humanised lymph. We trust it may be so. But the whole subject is of such paramount importance, and so nearly concerns the health of the young, so seriously interferes with the rights of parents, and has lately given rise to so many complications in our social system, as to demand the early consideration of Parliament with a view to a searching and impartial inquiry.

FRIENDLY SOCIETIES.

AMONG the more remarkable and characteristic phenomena of industrial life which continually invite the investigation of the social philosopher, not the least interesting or suggestive is the perceptibly increasing tendency, on the part of the English labouring classes, to act in combination with each other, as in the case of trades' unions, co-operative associations, or friendly societies, for the purpose of accomplishing objects in which they possess a mutual interest. They are, in fact, perpetually endeavouring to furnish a practical illustration of the old truism, "Union is strength," and, so far as mere appearances go, they have not been wholly unsuccessful. Of the actual number of trades' unions, or the amount of funds at their command, we really possess little or no information, but with respect to the various co-operative societies and benefit associations, in the mass of which the trades' unions, in their capacity of friendly organisations, have become officially merged, we are more fortunate. The recently published report of Mr. Tidd Pratt, the Registrar-General of Friendly Societies, shows that at the present moment there are more than 22,000 of these provident institutions in England and Wales alone, 9,494 of which possess funds to the amount of 5,692,937*l.* deposited in savings banks or invested in Government securities. The actually subscribed amount of capital must be enormous—indeed it has been estimated as high as 10,000,000*l.*—but in any case it represents a vast sum, formed entirely by the accumulation of a mass of small individual savings, varying from one penny to one shilling per week. Never before was the power of the pence more significantly illustrated. And when it is remembered that this sum does not by any means represent the whole spare capital of the investors, it will be seen that the working man is, financially as well as socially and politically, a greater power in the country than he believes himself to be. He possesses the strength of a giant, but, childlike, knows not how to use it. Otherwise, we should hear less frequently of the many grave scandals in connection with some of the institutions to which he looks forward as being the means of supplying him in his old age with the power of keeping out of the dreaded workhouse, and, after death, of being interred in something more respectable than a pauper's grave. If the large and increasing number of friendly societies speak volumes in favour of the thrifty habits of a considerable portion of the industrial classes, the shameful amount of mismanagement, speculation, and fraud, continually brought to light in connection therewith, tell also as strongly the other way, showing that the provident disposition of many extends up to a given point only, after which it becomes replaced by a reckless infatuation at times terribly destructive in its results.

The recent disastrous but not wholly unexpected

collapse of the once powerful and wealthy Albert Insurance Company, especially when coupled with the widely spread impression that its fall is likely to be speedily followed by that of others, which at present display a bold front to the public, has awakened grave fears as to the probable consequences of a similar catastrophe in connection with any of the great friendly associations. That such a contingency is possible, is a fact too clear for doubt; its probability is another thing. The English working class do not possess any more than do any other classes of the community, a monopoly of the virtues of thoughtful prudence and discriminating foresight; on the contrary, their frequent want of proper experience, their inevitable tendency to indulge in misplaced confidence, and, above all, their ignorance of the proper data on which the rate of subscriptions should be based, too often render them the helpless prey of designing men, who seek to make a profit out of their weaknesses. They are certainly fully as liable to become the victims of self-deception, or to be imposed upon by the specious representations of others, as are those occupying a higher social grade, who form the class from which is continually recruited the ranks of the immense army of life-policy holders. When it is remembered that during the past year no less than 139 friendly societies gave notice of intended dissolution, and that every year a greater or lesser number of these organisations are decisively broken up, we can comprehend to some extent the real nature of the check placed upon the provident tendencies of the labouring classes. The public-house societies are invariably the first to be dissolved. Not is this to be wondered at, considering that they are generally formed with the view of bringing custom to the landlord, rather than promoting the interests of the members. Others are crushed beneath the heavy coat of management. One of the largest existing societies spends no less than 15s. 9d. for every 20s. given in relief. Another, with 138,000 members, possesses an income of 28,000l. per annum, yet the expenses of management are almost as great as the amount of benefit which is received by the members. In some the scale of subscription is considerably below that necessary to ensure the full amount of benefits promised. In others no proper restrictions are placed upon the admission of new members. In fact, there are few associations based on really sound principles, or carrying out their regulations in a proper and efficient manner. It is a most painful admission, yet to conceal the truth would be an act both cowardly and unjust. It is by knowing the full extent of our weakness that we learn to utilise our strength.

That many of the societies are conscious of their false position, is shown by the significant circumstance that about 10,000, or more, of these associations failed to fill up the blank forms of annual return sent out to them by Mr. Tidd Pratt. Many returned the forms incompletely filled, 9,494 only, out of 22,028, furnishing the desired information in full. The non-complying associations belong to all ranks and grades, from the Royal Liver Society, with its 400,000 members, to the little club held at the village public-house. Of course some of these societies may be enabled to furnish good reasons for refusing to supply the desired details, but the natural inference is that where this reserve exists there is something to be concealed. Now, it is a most instructive fact that very few, if any, of the really sound and prosperous artisan societies exhibit this reticence. The Rochdale co-operators make no concealment of their financial affairs, and why should it be otherwise in the case of a friendly society? This is essentially a working man's question. On the working man himself, or on his family, devolves the whole of the cost and loss, if any. Therefore, it is in his interest that the whole matter should be placed on a proper footing. It is principally in consequence of the large absorption of funds in the expenses of management, or by other preventable causes, that many societies find themselves unable to fulfil their engagements. Hence the readiness with which they avail themselves of the merest technicalities to avoid paying claims due from them. The Registrar complains that since the publication of his last report numerous complaints have been made to him on behalf of members, and their widows and children, respecting the difficulty which at present exists with respect to the recovery of their claims, particularly with reference to burial societies. The annals of our police-courts show that these instances of injustice are more frequent than the public are generally aware of. In fact, some societies appear to act on the principle of receiving everything and paying back nothing. That a remedy is required for this state of things, is obvious, but whether it is advisable to adopt the suggestions made by Mr. Pratt, is a matter for serious consideration. Like many others in a similar position, he

shows a partiality for Government interference; but this would naturally provoke a storm of opposition which no Government, however powerful or popular, could successfully withstand. English working men are less disposed than ever to allow any Government to meddle with their affairs. Nor can we conscientiously blame them. The true remedy seems to be that proposed in connection with life assurance companies, namely, an official inspection of the accounts of each society, accompanied with the refusal of a certificate when the returns prove unsatisfactory. The law respecting the recovery of claims also stands in need of modification. But the whole question is certain to receive Parliamentary consideration, and those who desire to have these societies rendered as useful as possible, would do well to prepare suggestions for accomplishing this most desirable object.

THE BYRON CONTROVERSY.

We publish elsewhere the letter of Messrs. Whar-ton and Fords, the solicitors of "the descendants and representatives of the late Lady Noel Byron," which, it will be noticed, makes no charge of material in-accuracy against Mrs. Stowe, but dwells on the incompleteness of her statement. It is to be inferred that substantially Mrs. Stowe's statement is correct, and that more remains to be told.

Mr. William Howitt makes a contribution to the growing literature of this unpleasant subject. His view is that Lady Byron was a person who was accustomed to take extraordinary dislikes to people without any imaginable cause, and he believes that the story which she told Mrs. Stowe had no foundation in fact. As to Lady Byron's peculiarities, Mr. Howitt writes:—

I knew her for some years, and visited her at her house in town, at her summer residence at Richmond, at Eton, and met her at her son-in-law, Lord Lovelace's, at Ockham. She also visited us at Esher and Highgate. I am sure that Lady Byron was a woman of the most honourable and conscientious intentions, but she was subject to a constitutional idiosyncrasy of a most peculiar kind, which rendered her, when under its influence, absolutely and persistently unjust. I am quite sure from my own observation of her that, when seized by this peculiar condition of the nerves, she was helplessly under its control. Through this the changes in her mood were sudden, and most painful to all about her. I have seen her of an evening in the most amiable, cordial, and sunny humour, full of interest and sympathy; and I have seen her the next morning come down as if she had lain all night not on a feather-bed, but on a glacier—frozen as it were to the very soul, and no efforts on the parts of those around her could restore her for the day to a genial social warmth. In such moments she seemed to take sudden and deep impressions against persons and things, which, though the worst might pass away, left a permanent effect. Let me give an instance or two.

Lady Byron was, at the period I speak of, deeply interested in the establishment of working schools for the education of children of the labouring classes. She induced Lord Lovelace to erect one at Ockham; she built one on her estate at Kirby Mallory, in Leicestershire. On one occasion, in one of her most amiable moods, she asked me to lunch with her in town, that we might discuss her plans for this system of education. She promised to arrange that we should not be interrupted for some hours. I went at the time fixed; but, to my consternation, found her in one of her frozen fits. The touch of her hand was like that of death; in her manner there was the silence of the grave. We sat down to luncheon by ourselves, and I endeavoured to break the ice by speaking of incidents of the day. It was in vain. The devil of the North Pole was upon her, and I could only extract icy monosyllables. When we returned to the drawing-room I sought to interest her in the topic on which we had met, and which she had so truly at heart. It was hopeless. She said she felt unable to go into it, and I was glad to get away.

Again she was in great difficulty as to the selection of a master for her working school at Kirby Mallory. It was necessary for him to unite the very rarely united qualities of a thoroughly practical knowledge of the operations of agriculture and gardening with the education and information of an accomplished schoolmaster. She asked me to try and discover this rare *quintessence* for her. I knew exactly such a man in Nottinghamshire, who was at the same time thoroughly honourable, trustworthy, and fond of teaching. At her earnest request I prevailed on him to give up his then comfortable position and accept her offer. For a time he was everything in her eyes that a man and a schoolmaster could be. She was continually speaking of him when we met in the most cordial terms. But in the course, as I remember, of two or three years, the poor fellow wrote to me in the utmost distress, saying that Lady Byron, without the slightest intimation of being in any way dissatisfied with him or with his management of the school, had given him notice to quit. He had entreated her to let him know what was the cause of this sudden dismissal. She refused to give any, and he entreated me to write to her and endeavour to remove her displeasure, or to ascertain its cause. I felt, from what I had seen of Lady Byron before, that it was useless. I wrote to him, "Remember Lord Byron! If Lady Byron has taken into her head that you shall go, nothing will turn her. Go you must, and you had better prepare for it." And the poor fellow, with a family of about five children, and his old situation filled up, turned out into the world to comparative ruin.

Mr. Howitt asks his readers to apply these facts to Lady Byron's separation from her husband, and to her subsequent conduct. He comments strongly on the destruction of Lord Byron's papers in vindication of himself, and argues that after that Lady Byron had no right whatever to say anything against his memory.

Lord Lindsay sends to the *Times* an extract from the private family memoirs of the late Lady Anne Barnard, authoress of "Auld Robin Gray," who had known Miss Milbanke from infancy, and maintained the most intimate and confidential relations with her after she became Lady Byron. Lady Anne's affectionate regard for the latter was accompanied with a proportionate antipathy to the poet. Lord Lindsay's theory, therefore, is that these memoirs present the case against Lord Byron in its blackest form, and that the absence of any allusion to the dreadful intrigue spoken of by Mrs. Stowe must be regarded as strong evidence of its non-existence. The following is the material portion of the narrative:—

I heard of Lady Byron's distress [this was when she returned to her father's after the birth of Ada]; of the pains he took to give a harsh impression of her character to the world. I wrote to her and entreated her to come and let me see and hear her, if she conceived my sympathy or counsel could be any comfort to her. She came—but what a tale was unfolded by this interesting young creature who had so fondly hoped to have made a young man of genius and romance (as she supposed) happy! They had not been an hour in the carriage which conveyed them from the church when, breaking into a malignant sneer, "Oh! what a drape you have been to your imagination. How is it possible a woman of your sense could form the wild hope of reforming me? Many are the tears you will have to shed ere that plan is accomplished. It is enough for me that you are my wife for me to hate you; if you were the wife of any other man I own you might have charms," &c. I, who listened, was astonished. "How could you go on after this," said I, "my dear? Why did you not return to your father's?" "Because I had not a conception he was in earnest: because I reckoned it a bad jest, and told him so—that my opinions of him were very different from his of himself, otherwise he would not find me by his side. He laughed it over when he saw me appear hurt, and I forgot what had passed till forced to remember it. I believe he was pleased with me, too, for a little while. I suppose it had escaped his memory that I was his wife." But she described the happiness they enjoyed to have been unequal and perturbed. Her situation in a short time might have entailed her to some tenderness, but she made no claim on him for any. He sometimes reproached her for the motives that had induced her to marry him—all was "vanity, the vanity of Miss Milbanke carrying the point of reforming Lord Byron! He always knew her inducements; her pride shut her eyes to his; he wished to build up his character and his fortunes; both were somewhat deranged; she had a high name and would have a fortune worth his attention—let her look to that for his motives!" "O, Byron, Byron," she said, "how you desolate me!" He would then accuse himself of being mad, and throw himself on the ground in a frenzy, which she believed was affected to conceal the coldness and malignity of his heart—an affectation which at that time never failed to meet with the tenderest commiseration. I could find by some implications, not followed up by me lest she might have condemned herself afterwards for her involuntary disclosures, that he soon attempted to corrupt her principles, both with respect to her own conduct and her latitude for his. She saw the precipice on which she stood, and kept his sister with her as much as possible. He returned in the evenings from the haunts of vice, where he made her understand he had been, with manners so profligate! "Oh, the wretch!" said I, "and had he no moments of remorse?" "Sometimes he appeared to have them. One night, coming home from one of his lawless parties, he saw me so indignantly collected, and bearing all with such a determined calmness, that a rush of remorse seemed to come over him; he called himself a monster, though his sister was present, and threw himself in agony at my feet. I could not—no—I could not forgive him such injuries. He had lost me for ever!" Astonished at the return of virtue, my tears, I believe, flowed over his face, and I said, "Byron, all is forgotten; never, never shall you hear of it more!" He started up, and, folding his arms while he looked at me, burst into laughter. "What do you mean?" said I. "Only a philosophical experiment, that's all," said he; "I wished to ascertain the value of your resolutions." I need not say more of this prince of duplicity, except that varied were his methods of rendering her wretched, even to the last. When her lovely little child was born, and it was laid beside its mother on the bed, and he was informed "he might see his daughter," after gazing at it with an exulting smile, this was the ejaculation that broke from him, "Oh! what an implement of torture have I acquired in you!" Such he rendered it by his eyes and manner, keeping her in a perpetual alarm for its safety when in his presence.

Lady Anne appends a letter from Lady Byron written soon after the publication of "Childe Harold," in which she speaks of her husband's "acted insanity," egotism, and morbid love of sensation. In one sentence, not without its significance, she says it was because she considered herself still Byron's friend that "she silenced accusations by which her own conduct might have been more fully justified."

In reference to Lord Lindsay's theory, the *Pall Mall Gazette* remarks that Lady Byron did not inform her father and mother of certain particulars which she disclosed to Dr. Lushington, and which led him to declare the impossibility of her ever returning to her husband, and it is scarcely probable that she would be more confidential with Lady Anne Barnard than with her own parents. The *Echo* also observes that the above communication does nothing to break down Mrs. Stowe's accusation, while it supports many of her most important statements. "Unless we take it for granted that Lady Byron was in the habit of keeping her intimate friends informed by letter upon such subjects, and that a lady, if acquainted with the circumstances, would make a memorandum of them, the proof from silence is of no value. Mrs. Stowe's story is quite compatible with the fact of Lady Byron's silence in 1818. We have stated that further evidence is desirable. Mrs. Stowe's enemies have made out the need for that. But they have not broken down her case."

In religion (says the *Record*) Lady Byron was a Latitudinarian and Universalist. She aided Mr. Crabb Robinson in the establishment of a Unitarian magazine, but afterwards complained that it was too exclusively Unitarian. She wanted something broader. Kingsley, Frederick Robertson, Ross of Brighton—especially after he was ejected by the Scotch Presbytery—were amongst her heroes; and she had the firm conviction that heaven would be at last the abode of the most wicked of mankind. Hence the confidence that "the angel in Lord Byron" would finally prevail over the evil spirit. She was very peculiar, and her disposition to interfere in family quarrels was much deprecated by many of her relations.

A correspondent of the *Pall Mall Gazette* calls attention to a fact which he thinks makes it probable that Lord Byron really was not wanting in that villany for which he gave himself credit. "I believe," he says, "that at the time of his separation from Lady Byron he claimed possession of Ada, afterwards Lady Lovelace, and that it was only by threatening him with the exposure of some great atrocity which he had committed, and which was capable of proof, that those who conducted Lady Byron's affairs were enabled to prevent his taking the child."

THE ENDOWED SCHOOLS AND DISSENTERS UNDER THE NEW LAW.

(From the *Liberator*.)

The "Act to amend the Law relating to Endowed Schools and other Educational Endowments in England," &c., received the Royal assent on August 2nd. It so entirely reverses the present law, and its practical operation will probably be of so important a nature, that we think it desirable to give an account of some of its principal provisions.

After reciting the occasion of the Act and giving a description of terms, certain institutions are excepted from the operation of the Act. Amongst these are voluntary supported schools, and "any endowment applicable and applied solely for promoting the education of the ministers of any church or religious denomination, or for teaching any particular profession, or to any school which receives assistance out of such endowment." With regard to the schools provision is first made for their reorganisation. The Commissioners appointed under this Act may reorganise in any manner they may think proper, prepare new schemes, dismiss masters, and dissolve governing bodies. In framing schemes provision is to be made for extending to girls the benefit of endowments. No school, however, founded within fifty years can be interfered with, nor any cathedral, nor any Quaker, or Moravian school. The next clause relates to religious education in day and boarding schools.

15. In every scheme (except as hereafter mentioned) relating to any endowed school or educational endowment, the commissioners shall provide that the parent or guardian of, or person liable to maintain or having the actual custody of, any scholar attending such school as a day scholar, may claim, by notice in writing addressed to the principal teacher of such school, the exemption of such scholar from attending prayer or religious worship, or from any lesson or series of lessons on a religious subject, and that such scholar shall be exempted accordingly; and that a scholar shall not by reason of any exemption from attending prayer or religious worship, or from any lesson or series of lessons on a religious subject, be deprived of any advantage or emolument in such endowed school, or out of any such endowment to which he would otherwise have been entitled, except such as may by the scheme be expressly made dependent on the scholar learning such lesson.

They shall further provide that if any teacher, in the course of other lessons at which any such scholar is in accordance with ordinary rules of such school present, teaches systematically and persistently any particular religious doctrine from the teaching of which any exemption has been claimed by such a notice as is in this section before provided, the governing body shall, on complaint made in writing to them by the parent, guardian, or person having the actual custody of such scholar, hear the complaint, and inquire into the circumstances, and, if the complaint is judged to be reasonable, make all proper provisions for remedying the matter complained of.

16. In every scheme (except as hereinafter mentioned) relating to an endowed school the Commissioners shall provide that if the parent or guardian of, or person liable to maintain or having the actual custody of, any scholar who is about to attend such school, and who but for this section could only be admitted as a boarder, desires the exemption of such scholar from attending prayer or religious worship, or from any lesson or series of lessons on a religious subject; but the persons in charge of the boarding-houses of such school are not willing to allow such exemption, then it shall be the duty of the governing body of such school to make proper provisions for enabling the scholar to attend the school and have such exemption as a day-scholar, without being deprived of any advantage or emolument to which he would otherwise have been entitled, except such as by the scheme be expressly made dependent on the scholar learning such lessons. And a like provision shall be made for a complaint by such parent, guardian, or person, as in the case of a day-school.

Especially important is the next, relating to the governing body and the master:—

17. In every scheme (except as hereinafter mentioned) relating to any educational endowment, the Commissioners shall provide that the religious opinions of any person, or his attendance or non-attendance at any particular form of religious worship, shall not in any way affect his qualification for being one of the governing body of such endowment.

18. In every scheme (except as hereinafter mentioned) relating to an endowed school, the Commissioners shall

provide that a person shall not be disqualified for being a master in such school by reason only of his not being or not intending to be in holy orders.

Thus is secured several of the objects which, for years past, the supporters of the Liberation Society have been endeavouring to obtain.

The remaining clauses of the Act are of a general character. As a whole, it is one of the most important ever passed by the Legislature, and it is one of the greatest steps towards the attainment of entire religious equality.

THE BRIBERY COMMISSIONS.

At the Norwich Election Commission on Saturday, the evidence of Mr. Wiseman, manager of the eighth ward, was taken privately, in consequence of the state of his health. Fisher, the man convicted for contempt, was brought up, and, having answered questions put to him tolerably freely, was released from custody. The evidence in general has been of little interest excepting to show to what an extent the system of giving petty bribes had been carried out. The Commission stands adjourned to the 27th.

At the Bridgewater election inquiry on Thursday, Mr. Pryor, a banker of the town, was further questioned respecting the 500*l.* which, at three o'clock in the afternoon of the last polling day, he advanced for the purposes of bribery. A witness was called who stated that he delivered a message from Mr. Lovibond, one of the Liberal agents, to Mr. Pryor, that 500*l.* was to be provided. Dr. Kinglake, brother of the late member, and whose name has been mentioned in connection with the corrupt practices so prevalent in the borough, was informed by the Commissioners that he would not be examined on oath, but time would be allowed him to decide whether he would make a voluntary statement. On a subsequent day the Commissioners succeeded in unearthing the "man in the moon," a person who is not at all times easily accessible. He stated that he was a salesman in a firm of London provision merchants, in which Mr. Vanderbyl, late M.P. for Bridgewater, was a partner. On the nomination day he brought into the town 1,500*l.* in gold. On the following day he gave away 300*l.* in three sums. The money was done up in packets, which passed as parcels of tea. When this amount was telegraphed for from Bridgewater the telegram requested the person to whom it was addressed to "send 1,500 bales," bales meaning sovereigns. It was stated that Mr. Bagehot's unsuccessful battle in May, 1866, cost him 1,500*l.*, while Mr. Vanderbyl won two months afterwards with 5,000*l.* What the present Lord Justice Clerk of Scotland spent at the two elections has not yet been ascertained. It may, however, safely be assumed that within eight weeks at least 10,000*l.* was expended in bribery in this little borough of 11,000 inhabitants.

At Beverley on Friday, Mr. Anthony Trollope, who unsuccessfully contested the place in the Liberal interest at the last election, was called as a witness. He stated that his candidature cost him 400*l.* His agent assured him that the money should not be spent in bribery, and he was confident that it had not been so employed. Mr. Lowther, a Conservative town councillor, was afterwards examined. He deposed that he received 350*l.* at the last municipal election, and named those to whom it was given for the purposes of bribery. At a former municipal election a gentleman had supplied 250*l.* In 1865 he received 700*l.* from a Mr. Matthews, with a view of assisting to secure the election of the Conservative candidates. Mr. J. R. Bentley, foreman of the Beverley Iron and Wagon Company, said he received 100*l.* at the last municipal election to "do the best he could with to win the election." Mr. R. Thirak, another foreman of the same company, received 50*l.* for a similar purpose; and Mr. W. M. Watson, an auctioneer, said that with 178*l.* supplied to him he bribed 200 voters. Mr. Maxwell, one of the Liberal candidates at the last election, gave evidence respecting the payment of 200*l.* after the municipal contest. Testimony was given by a leading Liberal of the borough showing that bribery existed, and that it was practised in order to "draw out" the Conservatives, with a view to a petition.

MR. MULLER'S ORPHANAGES.

Mr. George Muller has issued his yearly statement in reference to the Ashley Down Orphanages at Bristol, and once more tells his wonderful story of faith and good works. He has now erected five buildings at a cost of more than 110,000*l.* They are of plain but neat architecture, and will accommodate more than 2,000 children. Hitherto the total sum that has been entrusted to Mr. Muller since the 5th March, 1834, is over 430,000*l.* Children are received at these orphanages from all parts of the United Kingdom, while the funds for their support come in from all parts of the civilised world. Mr. Muller, in his last "Brief Narrative of Facts," says:—"The almost universal complaint of religious institutions and societies is the want of funds; but as to ourselves, we state joyfully, to the praise of the Lord, that through Him, our Patron, we not only have had enough, but have abounded, though the expenses of the last three years amounted altogether to 113,522*l.* With regard to pecuniary supplies, I have, simply in answer to prayer, and without application to any one, obtained for this work 430,000*l.*" With this money, nearly 17,000 children from all parts of England, Scotland, and Ireland, have been taught in the various schools; 95,000 copies of the Bible and New Testament, and about 30,000 smaller portions of the Holy Scrip-

tures, in various languages, have been circulated; as have also 33,000,000 of tracts. Mr. Muller then gives specimens of the many letters he has received, enclosing sums for the support of the orphanage. We have only space to enumerate a few instances: From Lincolnshire, on October 8, 50*l.*, "as a thank-offering for an enormous crop of wheat"; October 14, "20*l.* from Glasgow for missions, 50*l.* for the orphans, and 5*l.* for myself." Oct. 22, 1*l.* 7s. 6d. from London, with a notice stating that a young man who had just been married dedicated his first week's earnings to the service of God. From Liverpool comes 20*l.*, "saved in one year by not smoking cigars." From Suffolk 5*l.*, being 1s. a sack on the first 100 sacks of wheat off the — farm. 2*l.* as a "thank-offering for a safe return off a long voyage"; and 500*l.* from Canada were received on the last day of 1868. Here are three singular donations from Scotland:—1*l.* 10s., the produce of a peach-tree; 7s. 6d., the produce of a cherry-tree; and 1*l.* from "the Orphan's Beehive." From a meeting-room at Kendal 31*l.* 11s. 6d. On November 19, from Tobago, 5*l.*, the produce of the sale of 1,000 cocoa-nuts, in remembrance of a visit to the orphan houses. "X. Y. Z." sends 1*l.* 11s. 6d. "instead of going to a public dinner," and Mr. Müller points out that with this sum more than 100 orphans were provided with a dinner. On October 3, from Scotland came 300*l.*, "with 5*l.* for Mrs. C. and 15*l.* for myself." In 1859 one poor cripple began giving 3d. a day to the institution, and in eight years her little business so flourished that she increased her contribution to 1s. a day. On February 19, Mr. Müller says, "I had just portioned out 517*l.* for missionaries labouring in China, India, and the Cape of Good Hope; and 63*l.* for the orphans. When I came home in the evening I found a cheque for 500*l.* from the neighbourhood of London, 25*l.* from Norwich, and 8*l.* from Louth." In ninety-nine cases out of a hundred Mr. Müller is ignorant of the real name of the donor. After meeting all the expenses, there remain now in hand, as balances, 805*l.* 6s. 5d. on the school and mission fund; 11,384*l.* 15s. 4d. on the orphan fund; and on the building fund, 7,825*l.* 3s. 2d.

THE JEWISH NEW YEAR'S DAY.

(From the *Morning Star*.)

Monday was an important day with the Hebrews. The first of the month Tishri being New Year's Day of the Jewish civil year, 5630 commenced on Sunday evening, and the New Year's services began in the various synagogues, the service of the evening being very short. The present is an intercalary year, one whole month being added to its calendar, which contains a first and second month Adar. Thus the year just passed consisted of 354 days, while the present year has 355 days, ending on the 25th September, 1870. On Monday morning the New Year's service was celebrated at the various synagogues in the metropolis, most of which were crowded with devout worshippers, the body of the church being, as is always the case in the Jewish and Greek churches, occupied by the men, while the female worshippers were placed in the gallery. At the chief synagogue, Duke's-place, the officiating clergy, whose place was in the centre on a raised and enclosed platform, were attired in white garments, wearing, also, white linen caps or turbans, the long white scarf which every Jew wears when at prayers being brought up hood-wise over the cap. Early in the service, much of which was the ordinary Sabbath service, the Ark at the east end of the synagogue was opened, and the scroll of the law carried round in procession. The first portion of the Pentateuch for the day was the 21st chapter of Genesis, commencing with the birth of Isaac, and relating the banishment of Hagar and Ishmael, giving also an account of the covenant of Abraham with Abimelech, and concluding with the establishment of the worship of the Living God in Palestine. The second portion of the 29th chapter of Numbers, which prescribed the ordinances for the present month, commencing with the words, "And in the seventh month—(now the first of the civil year)—on the first day of the month, ye shall have an holy convocation; ye shall do no servile work; it is a day of blowing the trumpets with you." From this command the day is called "Yorn truah," the day of the sounding of the cornet. The Haphtorah, or concluding portion of the reading, was the 1st chapter of the 1st Samuel, with the thanksgiving of Hannah. The reading of Scripture other than the Books of Moses originated in the persecution of the Jews by Antiochus Epiphanes, who prohibited the weekly reading of the Pentateuch, and after the persecution had ceased the portions of Scripture which had been substituted for the Law were added to the regular services of the day. The special prayers for the day were in many cases very beautiful, breathing the true spirit of dependence on the Almighty, and thankfulness for His tender care and manifold mercies; and on several occasions in the service the minister blew the trumpet by sounding a long ram's horn. The sounding was followed by a tumultuous, though somewhat suppressed, shouting, in remembrance of the shouting which of old came from the camp of the thousands of Israel. One portion of the service was peculiarly striking. In a prayer which glorified the Creator, occurred the words, "We bow to the earth before Thee, the Creator," and as they were uttered the whole congregation on the instant bent their knees, and touched the ground with their foreheads. The service concluded with a final blowing of trumpets, during which the congregation dispersed. At the chief synagogue, owing to the length of the service, which was magnificently chanted, no sermon was preached; but in Margaret-

street, Portland-place, the synagogue of the Reformed Jews, an eloquent sermon was delivered by the Rev. Professor Marks. In this synagogue the service was similar to that in the chief synagogue, but the ministers wore black robes with white scarfs, and ordinary hats. The ceremony of prostration also was omitted.

HOW M. GUIZOT BECAME A CHRISTIAN BELIEVER.

(From the *Daily News*.)

Gibbon is not ordinarily reckoned among the Christian Fathers; and few divines would commend a doubter to the celebrated fifteenth and sixteenth chapters as a manual of Christian evidences. A celebrated French historian and statesman has, however, just made public the fact that to the study of these chapters he traces his conviction of the truth of Christianity. In the new number of the *Revue des Deux Mondes* there is an article by M. Guizot on "Spiritualism and Christianity," in defence of his own apologetic writings from the criticisms of M. Paul Janet, the ablest living representative in France of the intuitionist or transcendental school of philosophy. The fragment of autobiography which M. Guizot has imbedded in his polemic possesses more general interest. The illustrious statesman describes himself as having received at Geneva, in his mother's house, and through the intellectual influences of the place, an education religious in sentiment, but not very definite in dogma. It left him far from sceptical, but a little vacant in matters of faith, and less Christian than he fancied himself. The free atmosphere of Paris confirmed this laxity. M. Guizot was there a law student who did not much study the law; and who found his chief pleasure in the theatre and the salon. He soon felt the insufficiency of reunions and pursuits which, if not exactly frivolous, were little serious, and had the good fortune to make friendships which led him into "an intellectual sphere more lofty, and more devoted to the great questions of life, and the great desires of the soul." The higher literature, and the great themes of history, philosophy, and politics, were the topics of study and conversation, his toil, and his pleasure. The issues of various influences and studies left him a spiritualist (or as, to avoid confusion with a degrading modern superstition, we might say, intuitionist) in philosophy and a rationalist in religion. He ceased to be, in his present sense of the word, a Christian. M. Guizot had already made history and the philosophy of history his principal study; and his essays in various periodicals had attracted notice. A bookseller having formed the idea of publishing a new French edition of the "Decline and Fall," M. Guizot recommended that the work be entrusted to M. Guizot, who undertook it in conjunction with M. de Meulan, the lady who was afterwards the first Madame Guizot, and who charged herself with the revision of the translation, while M. Guizot devoted himself to the preparation of notes, throwing the light of more recent erudition on the text of the author. These notes are to be found in the late English editions of Dean Milman and Dr. William Smith. The result of the serious study of the early ages of Christianity to which M. Guizot was compelled for the purpose of his annotations impressed him not only with the moral and social grandeur of Christianity, but with the difficulty of explaining it by purely human forces and causes. His later and deeper philosophic studies, his serious observation of men of the world, as he advanced, and especially the political life on which he entered in 1814—"all these causes," he says, "since that epoch added to my Christian pre-sentiments of 1812 lights still more penetrating and conclusive than those of historic studies." The history of M. Guizot's conversion does not of course add to the mass of Christian evidences, but it has psychological value, and is an interesting fragment of autobiography.

THE ALBERT LIFE ASSURANCE COMPANY.

A meeting of policy-holders of the Albert Insurance Company, convened by the provisional official liquidators, was held on Friday at Liverpool. Mr. Isaac Pannoy presided. In the course of the proceedings Mr. S. L. Price stated that he and Mr. Lewis had had an interview that morning with the Manchester committee, and they had resolved that if possible the liabilities of the company should be taken over by some other well-established office, and that steps should at once be taken to see if that could not be done. Failing that, they thought the next best thing was to reconstruct upon what would virtually be a mutual insurance basis. After a long and very noisy discussion, a resolution proposed by the Rev. Canon Grey was adopted declaring the scheme of reconstruction proposed by the provisional liquidators to be "crude and inequitable," and that it was not practicable for the meeting to frame any modification of it. After a number of resolutions and counter-resolutions had been moved, questions asked, and explanations given, in the course of which Mr. Lewis assured the meeting that all the propositions were beset with difficulties, and that they might still have to revert to the liquidators' project for reconstruction, it was resolved that a committee of six gentlemen be appointed to represent the Liverpool policy-holders. At a meeting of policy-holders in the Company, held at the Guildhall Coffee-house on Monday, Mr. O. Ommanney was called to the chair. A report was read by Mr. Brandon condemning the reconstruction scheme of the official liquidators, as put forward in the interests of the shareholders and not of the policy-holders, and a resolution

to this effect was adopted by the meeting. Resolutions were also passed thanking the provisional committee for their services, and in favour of making an application to the Vice-Chancellor to remove Mr. Kirby from the position of co-liquidator. To this latter resolution there was only one dissident.

Another meeting of policy-holders was held on Friday afternoon at Birmingham, Mr. Councillor Lowe presiding. Messrs. Price and Kirby attended, and explained the proposal submitted by them for the arrangement of the company's affairs. After a long discussion, a resolution was passed in favour of re-establishing the concern on the mutual principle, or, failing that, of selling the assets and liabilities to some responsible company. A resolution was also adopted expressing in the most emphatic terms a want of confidence in those hitherto charged with the management of the affairs of the Albert Life Assurance Company, and "declaring that in the general inquiry into the affairs of this company, it should be carefully remembered to make a strict inquiry into the conduct of those whose mismanagement is *prima facie* chargeable therewith."

An influential meeting of policy-holders of the Albert Life Assurance Company was held at the committee-room, Cannon-street Hotel, on Monday. It was numerously attended, and included representatives of some of the London banks, and also of the Calcutta and Bombay policy-holders. Arrangements were made for securing united action at the meeting on the 9th inst., on behalf of the policy-holders and annuitants.

At a meeting held in Manchester on Monday, it was urged that no arrangements should be concurred in for reconstructing the company as long as Mr. Kirby retained the post of co-liquidator.

The policy-holders in North Germany have passed resolutions against the proposed scheme of reconstruction, and intend to seek the intervention of the North German Government. This will not lighten the task of the liquidators in England.

MR. GEORGE DAWSON ON UNSECTARIAN EDUCATION.

The memorial stone of what is called an undenominational school was laid on Friday at Birmingham by Mrs. Dixon, wife of the member for the borough. Mr. George Dawson was one of the speakers on the occasion. He remarked that though in no sense himself a minister of the Church of England, nor yet a Dissenting minister, he was "a minister of all denominations" and a minister of no denomination at all. As a teacher of religion as he conceived it—though he was told that his conception was entirely wrong—he had great pleasure in supporting the movement on behalf of an undenominational school. He was avowedly a latitudinarian, glorying in the title, having arrived at it after years of patient thought and painful consideration. They were on the eve of a controversy before which the little controversies about three members, ballot boxes, and other such preliminaries became insignificant. That controversy was—by what means shall every child in this nation have given to him the blessings of education? It was not a new controversy, but it was going to be entered into on a larger scale and with a better feeling and a better understanding of the fundamental principles than there had been before. They must get ready for that controversy. Every principle involved in it they would have to discuss, and he hoped to see the fallacies of Radicalism on that subject dissipated, and the dreams of voluntarism dispelled. Some of their Dissenting brethren, with the best intentions in the world, had signally erred in the course they had taken, but it was likely they would now become penitent (they would excuse them the candle and the sheet), and they would now understand that instead of the idle nonsense that had been uttered about the Government being the enemy of the people, a nation was never so great as when looking on its Government as the executant of the national will. The voluntary principle was admirable, but it was a makeshift. They might as well say that the streets ought to be watered on the voluntary principle; but experience told them that it was best that the roads should be watered at the expense of the ratepayer, and it was time that the education of children should be put in the same position. There were clergymen in this town who said that they would rather have no education than education without what they presumed to call "religion." He was delighted to differ from them as widely as possible, and he recommended to their consideration the following proposition—that the world was never the worse for the increase of knowledge. The communication even of a single fact was a blessing to the world, a sign of advancement and a guarantee of progress. It were better to have secular knowledge without religious knowledge, than neither; it were better to be a learned blackguard than an unlearned blackguard. If he were to be knocked down at all he would rather be knocked down by one who knew the Latin tongue than by one who knew it not, and he could not conceive how any man having a child of his own could say that he would rather have no education at all than education without religion. Those to whom the kingdom of heaven was shut had all the more reason to demand that the kingdom of the earth should be open to them.

GREAT NORTHERN HOSPITAL, CALEDONIAN-ROAD, N.—During the past week 1,488 applications have been attended to, including those of 499 new patients.

Court, Official, and Personal News.

ROYAL VISIT TO THE TROSSACHS.

Her Majesty has been visiting the Trossachs. On Wednesday afternoon the Queen drove through the Pass of Leny to Loch Lubnaig, and back to Inver-trossachs. On Thursday, her Majesty and the Princesses drove to Aberfoyle, thence by the shores of Loch Ard and Loch Chon to Stronachlachar. Here the Royal party took the steamboat and sailed down Loch Katrine, and, on landing, drove back to Inver-trossachs. On Friday the Royal visitors enjoyed a sail on Loch Lomond, "the Queen of Scottish Lakes." The Queen and the Princesses, with their suite, left their Highland residence about nine a.m., posting through some of the wildest and grandest scenery of the Trossachs to the top of Loch Katrine, where they embarked on board the Rob Roy steamer, and sailed down to Stronachlachar. Carriages were in waiting at this stage of the journey, and the Royal tourists were driven to Inversnaid Pier on Loch Lomond, where a special saloon steamer, the Prince Consort, was in readiness to receive them. The Royal party sailed down the east side of the loch, passing closely by the base of the majestic Ben Lomond, whose summit, unfortunately, at the time was enshrouded in mist, skirted the famous Pass of Balmaha to Ross Priory Point, thence round the island of Inch Murrin, where the Royal party had pointed out to them Buterich Castle, Balloch Castle, and Mount Misery. The steamer then conveyed the Royal visitors to what is commonly designated the Cameron or north side of the loch, which is dotted with several palatial residences, including those of Sir James Colquhoun and Sir James Lumsden, through the straits to Luss, and thence by the west side to Tarbet and Inversnaid. By this route the Royal party had a complete view of the beauties of the loch. The journey occupied nearly four and a half hours. Her Majesty and her Royal Highness Princess Louise sketched some of the lovely scenery on the route, more particularly that between Luss and Tarbet. Luncheon was served on board to the Royal visitors. Her Majesty has not yet returned to Balmoral. It is said that the Queen intends to visit the Duchess of Sutherland at Dunrobin.

The Prince of Wales has been elected to the rank of Past Grand Master in the order of Freemasons. An amendment was proposed at the meeting at Freemasons' Hall that he should be elected patron of the order, but this was almost unanimously rejected.

The Prince of Wales is expected to leave Aber-geldie Castle to-morrow for Marlborough House. The Prince will stay Friday night in town, and then go to Sandringham.

Mr. Gladstone, with his family left Walmer on Monday, and have gone on a visit to Whitby.

The Duke of Norfolk has within the last few days accepted the Presidency of the Sheffield Infirmary, and contributed 1,000*l.* to the funds.

The Braemar gathering took place on Thursday, and was attended by the Prince of Wales, the Prince and Princess Christian, and Prince Leopold. The weather was fine, and the meeting highly successful.

It is reported in legal circles that, in consequence of ill-health, Sir Alexander Cockburn will resign the Lord Chief Justiceship of the Court of Queen's Bench before the commencement of the Michaelmas Term, and that he will be succeeded by Lord Penzance.

The Harvard crew left England on Thursday by the City of Antwerp.

Mr. Reed is to be the new Controller of the Navy.

The first list of Dublin subscriptions to the intended "national testimonial" to Sir John Gray, M.P., appears in the Irish papers, and amounts to above 600*l.* A large sum has also been already subscribed in Kilkenny.

The death of Sir C. G. Young, Garter King-at-Arms, is announced, at the age of seventy-four. He entered the College of Arms as pursuivant as far back as 1813, and was appointed Garter King-at-Arms in 1842, when he received the honour of knighthood.

It is understood (says the *Echo*) that shortly after the reassembling of Parliament a bill will be introduced for the purpose of altering the constitution of the Court known as the "Judicial Committee of the Privy Council." One of the main features of the bill will be the appointment of a permanent legal president at a fixed salary. The business of this Court of ultimate appeal from the Colonies and the Courts of Admiralty and Arches has considerably increased of late years, and, owing to the difficulty at times of constituting a full Court, the remanets after each of the four sittings in the year have become more numerous. Various other improvements and modifications are also in contemplation, and which will be embodied in the Act of Parliament.

The advocates of an amnesty for the Fenian prisoners are encouraged to hope for the success of their movement by a letter from Mr. Gladstone received by their secretaries in Dublin, in which the Premier assures them that "he will not fail to give his most earnest attention to the important question."

Her Majesty has conferred the dignity of Knight of the United Kingdom on Mr. William R. Drake, of Oaklands Lodge, Surrey. This, it is understood, has been done at the instance of Mr. Gladstone, as a personal recognition of the services rendered to the Liberal party by Mr. Drake.

Literature.

WALTER SAVAGE LANDOR.*

Have our readers ever looked on a noble ruin, left tenantless to fall into decay, ere its time, from disuse and isolation rather than from weakness, though there were some elements of weakness in its very stones, with tufts of sweetest flowers fringing its severest eminences, and mosses hanging softly over its yawning storm-crevices, while solid blocks unveiled themselves here and there of such massiveness that an ordinary house might be constructed out of each? If they have seen such a relic, and recall it vividly to mind, they will have before the mind's eye no bad material emblem of what Walter Savage Landor's mind and character became before he passed away from this state of things. He was a man of mighty possibilities; but the stones his house were built of were marked by what the geologists call "fractures"—brilliant but brittle and yielding—and the least outward pressure was sometimes enough to displace what seemed most solid. There was indeed an incessant crumbling at the foundations of Landor's nature. This was really the most noticeable thing—a ceaseless hungering after something noble, proportionate, chaste and beautiful, but at the same time a withdrawing from the root sympathies of life, whence spring the impulses to true creation. Hence we have in Landor the man of style, who aims at making literature sufficient to itself; and, in spite of the most varied and powerful array of gifts, we have from him what must ever be in the eye of the common people a failure. And truly Landor had great gifts. An intellect at once massive, subtle, and penetrating; a memory exact, far-reaching, pertinacious; an imagination clear as that of Sophocles, daring almost as that of Shakespeare, chastened as that of Goethe, and an artistic sense at once spontaneous and rigorously restrained. Such a rare combination of gifts the world was surely justified in expecting very much from. And yet what word of Landor's is quoted, what line remains, as if deep graven with a pen of iron, new heated in a furnace, upon the common heart? His labours and the result of them anew raise the question whether literature of the highest is possible when literature is pursued merely for the pleasure of it. Why, what is Mr. Landor's ever-recurring confession in this volume, taken up too, and re-echoed by Mr. Forster till it is far from being savoury in reflective nostrils? This, that Mr. Landor did nothing save to please himself, and that his plans were systematically plans of self-pleasuring. Mr. Forster, we think, does once or twice venture to say that it would have been better for his hero to have had some supreme overruling interest to raise him somewhat above the still, cultured level of mere artistic dallies. The question is a weighty one, and not interesting to literary men alone. For the atmosphere out of which true literature is made is that which enwraps all life and ennobles it; and wherever in literature there is an attempt to find a centre for itself outside of this—the individual author, however gifted, however skilful he may be, has set himself in subtle opposition to humanity itself, and turned his back upon its most necessary suffrages.

Now, while heartily admitting Landor's many claims to rank amongst English artists—his delicate perceptions, his fine sense of harmony, his severe and patient labour—we are yet compelled to say that he lacks the first essential of the great writer. We never lose sight of Landor's own towering figure; we never cease to hear his voice in low brooding murmur of approval, or in loud leonine roar of war. He is central to the company he brings before us—whether in "Imaginary Conversations," or the friends of "Count Julian." Graceful his periods, clear, sharp, metallic the tone of his stroke, but there is something petty in it, after all. You feel that this man, with his overmastering rage, his impetuous, passionate outbreaks, and his strange capacity of knitting so closely to him those with whom he was brought much into contact, found in what he called literature scarce anything more than an excuse for the indulgences and extravagances of a wasted life, and an escape from the worst results of them. Had he not found a false escape into literature, Landor would have been a soldier, a sailor, an adventurer in new lands, and might perhaps before the end of his long and useful life have also given to the world literature fitted to live on the lips of the people. But from first to last his every effort is an apology—an attempt

to stretch the bed-cover so that it might cover the nakedness of the alien. There is an exquisite outward finish—attained by the most devoted labour and elaborating severity; but there is a want of inward warmth and the fluency and motion that only proceed from warmth. The surface is clear, but it is cold and glittering; and too often the substance that was once beneath it has vanished, melted and passed away. He himself seems to have had some instinct of this kind in his constant doubtfulness of the result of any appeal to the public, and his as constant self-assertion of the rare merits of his work. There was, indeed, what Mr. Forster calls a "strange mixture of bashfulness and self-assertion" in Landor; but we scarcely think the true key of it is reached till we get to this inner source of self-dissatisfaction of which we have spoken. Indeed, what Mr. Forster here names bashfulness is not bashfulness at all, but lofty, vain, and unreasonable pride, which refuses to recognise the right of the very tribunal to which appeal has been made. We can easily understand the bashfulness of a genius, writing down his best and then consigning it to a dark corner of his desk, and only letting it pass into the hands of the printer at the urgent solicitation of friends—we can well understand such an one feeling a true reserve about the fate that may await the fruit of his solitude. But no man was more eager and anxious than Mr. Landor about the feelings and ideas of those very critics and that very public whom he so heartily professed to despise. "What will the public say?" was ever a stirring question with him. While fearful of being thought guilty of affectation, he was the most affected of men, and was sadly self-tormented in case he should not seem quite natural. The following, jotted from Crabb Robinson's *Diary*, is expressive of more than it bears on its face:—

"I love green fields (writes Landor to 'Old Crabb'), and once loved being wet through in the summer or spring. In that season when I was a boy and a youth I always walked with my hat in my hand when it rained; and only left off when I read that Bacon did it, fearing to be thought guilty of affectation."

Out of the same characteristic springs that perpetual recurrence to the critics and challenges of them—returns very much like perverse boyish fingers to a sore only yet begun to heal up. He startles the reviewing world by the graceful indignity of telling it that he would give a hot penny roll and a pint of stout for breakfast to any critic who could show himself capable of writing a dialogue equal to the worst of his "Imaginary Conversations." Again, we find him saying, "Confident as I am that in 'two thousand years there have not been five 'volumes of prose equal in their contents to these' (the Imaginary Conversations). Mr. Forster is frank enough to speak of "those exaggerated peculiarities of temperament which, unexplained, would make inexplicable Landor's 'whole career; which give his opinions a tone 'of offence that not all the eloquent ability he 'maintained them with could allay; which put 'him in the wrong when the right was most 'on his side; and, involving him in unmeaning 'quarrels, left him both in youth and age to the 'loneliness and isolation of which he at once 'boasted and complained. A lively lady who 'both liked and admired him said to me in his 'later life that the great enjoyment of walking 'out with him had only one drawback—that he 'was always 'knocking somebody down.'"

It has been the habit of a certain school of literature to speak of Mr. Savage Landor as a Pagan—an old Greek—and to justify his outbreaks and noisy excesses on that ground. Nothing could well be more false and misleading. Mr. Landor was in no sense a Greek, unless, indeed, it was a Greek of the decadence. He was perhaps the most overweeningly self-conscious man who ever brought worthy gifts to the shrine of Literature. Self-consciousness in him was nothing short of being a disease; and the main fault of his best productions is that, as in some marble, red veins of this ran through his whitest work, setting off the white, but remaining to the end an eyesore to the worker. Perhaps this was the reason why he was so severe in the scale of his reflections as to be able to boast with reference to several of his works that he had withdrawn more than he had left, and what the critics and most people would assuredly have considered the best. This is the penalty that is paid for the red vein of self-consciousness run into great works—the penalty artists bring themselves under by failing to identify themselves with a greater interest that would carry them into a rarer atmosphere, and make them free of the serener sphere. And it was precisely this that the Greek poets found in intense and living sympathy, not only with the religious beliefs, but with all the practical activities of their time. Their thoughts were not solitary; their con-

ceptions belonged not to them alone. Homer and Æschylus were not mere poets, but leaders and reformers; interested above all in the great questions of their day; but not interested in them as mere political adventurers. In virtue of their very poethood, they were compelled to view every great question from a religious side and in a religious light. Mr. Landor himself, who, a clear and vigorous thinker, writes thus very truly in youth, might have risen to something higher in his age. "The critics never observed that Sophocles joined politics to 'poetry; otherwise they certainly would have taken the pains to illustrate as they went the 'most striking characters of a most eventful 'age."

Wordsworth, discovering this radical defect in Landor, tried, it would seem, in the most friendly manner, to awaken him to it. Landor had raised some objections to "Laodamia," which under cover of technicalities touched the religious essence and conception of the poem:—

"I cannot accede to your objection to 'the second birth' merely because the expression has been degraded by conventionalists. I certainly meant nothing more by it than the *eadem cura* and the *largior æther*, &c., of Virgil's sixth Æneid. All religions owe their origin or acceptance to the wish of the human heart to supply in another state of existence the deficiencies of this, and to carry still nearer to perfection what we admire in our present condition; so that there must be many modes of expression arising out of this coincidence, or rather identity of feeling, common to all mythologies." By this reasoning, Mr. Forster remarks, "Wordsworth is further led to a remark of Landor's in the letter last received from him—that he was disgusted with all books that treat of religion. He was afraid it was a bad sign in himself, Wordsworth says, that he had little relish for any other. Even in poetry it was the imagination only—namely, that which is conversant with, or turns upon, infinity—that powerfully affected him. Perhaps I ought to explain. I mean to say that, unless in those passages where things are lost in each other, and limits vanish, and aspirations are raised, I read with something too much like indifference." But all great poets were in this view powerful religionists; and therefore, among many literary pleasures lost to Wordsworth, he had not yet to lament over that of verse departed.—Vol. ii. p. 26.

Now, Mr. Landor's interest in the politics of his day was purely reactionary—the interest of a voluntary exile—and therefore neither healthy nor helpful. Mr. Carlyle, who ought to have sympathised with much in Landor, said that his "principles were pure rebellion"; and, doubtless, had they been formulated in such a way as to have reached the great mass with any effect, they would most inevitably have become so. One element, and indeed the main element, round which alone lesser interests can cluster to organise themselves fruitfully and to mutually enhance each other's value and heighten each other's beauty, was, we are almost tempted to say, wanting in Landor's nature. We find little or no trace of true reverence in him; no honour is done by him to the religious principle. We do not say he is an irreligious man, simply because he seems absolutely void of the religious sense. If the idea of religion ever did come within the circle of his imagination, it was conceived with reference to purely artistic ends, and dealt with as coldly objective. And not only does this defect colour the whole stream of his poetic development; it even gives a tone to his criticism, because in dealing with poetry in its highest aspects, it is impossible to view it apart from religious suggestions and possibilities. And it is in this defect that we fancy we find the source of the peculiarly clear, almost icy coldness of Landor's mind—it matters not what may be the theme or the subject-matter. It is only when something directly related to passing questions in which he is immediately interested, and into which he can squirt some of his personal venom, rises up, that he has the least heat; on general questions he is cold and distant, shining upon them from a height, like a star. Evidently it was under a feeling of this kind that Wordsworth was moved to write the letter of which we have given a portion above.

In truth, the structure of Landor's mind was antithetic, epigrammatic; clear and vigorous, truly, but with buoyant creative impulses hindered and blunted by a too keen self-asserting nature never having been thoroughly brought under rule. There was in his case perfect discipline, so far as pertained to mere external form; but the discipline of large and well-ordered sympathies was wanting, and beneath the radiant polished stone, not seldom there was found to be either disorder or emptiness. Landor drove gracefully in the carriage of the Muses; but it was an objectless drive after all, and the recorders were so taken up with the graces, and turns, and personal traits of the driver, that they omitted to take enduring note of the journey for the good of mankind. His books are classic in the sense of being germane to bookworms and antiquarians, but they want the fluent impulse, the gracious spontaneity, the divine aurora of the soul rising and brooding over them. But Landor was pre-

* *Walter Savage Landor. A Biography.* By JOHN FORSTER. 2 vols. (London: Chapman and Hall.)

eminently a sayer of fine things, and a few of his raciest may not be unacceptable to our readers:—

"The eyes of critics, whether in commending or carping, are both on one side, like a turbot's."

"Critics, like flies, fill their bellies while they irritate. They are easy to crush, but ill to catch."

"Love is a secondary passion in those who love most; a primary one in those who love best. He who is inspired by it in a high degree is inspired by honour in a higher."

"We are little by being seen among men; because that phase of us only is visible which is exposed toward them, and which most resembles them: we become greater by leaving the world, as the sun appears to be on descending below the horizon."

"We may write little things well, and accumulate one upon another; but never will any be justly called a great poet, unless he has treated a great subject worthily. He may be the poet of the lover and the idler, he may be the poet of green fields and gay society; but whoever is this can be no more. A throne is not built of a bird's nest, nor do a thousand reeds make a trumpet."

"The damps of 'autumn' sink into the leaves, and prepare them for the necessity of their fall; and thus insensibly are we, as years close round us, detached from our tenacity of life by the gentle pressure of recorded sorrows."

"Tennyson has too many summer-houses and pavilions for the extent of his grounds; but everything in them is pleasing and suitable."

"You were right as to Browning. He has sent me some admirable things. I only wish he would Atticise a little. Few of the Athenians had such a quarry on their property, but they constructed better roads for the conveyance of the material. . . . I am now deep in the *Soul's Tragedy*. The sudden close of *Luria* is very grand; but preceding it, I fear, there is rather too much of argumentation and reflection. It is continued too long after the Moor has taken the poison?"

Mr. Forster has performed a difficult task with great patience, care, and candour, but, we confess, we have some fear that he will succeed better in making ingenuous young people admire the grace and dignity of the writing than in leading them to fall down with him before the man. Evidently he was most anxious to resuscitate writings which he ardently and honestly admires; but we are not sure but that for this purpose a small book of judicious extracts would not have been far more effective; for only a few readers can be expected to read through this eloquent but bulky book with the care and thought which it so well deserves. Perhaps even yet Mr. Forster may think of the little volume of extracts; we are assured, if well executed, it would do much for the memory of Lander—probably more than anything else whatever. He is a writer who would well lend himself to extract; and his books as a whole will never be widely popular.

MR. MATTHEW ARNOLD'S POEMS.*

These two volumes, "published simultaneously and uniformly," the one containing "Narrative and Elegiac," the other "Dramatic and Lyric Poems," comprehend "the First and Second Series of the Author's Poems, and 'the New Poems.'" These works of Mr. Matthew Arnold have been noticed in the *Nonconformist* as they have appeared; but their re-issue in a collected form invites us to add to the special criticisms they have already received, some general observations on his poetry.

Notwithstanding Mr. Arnold's delight in nature, and power of representing natural objects, the frequent felicity of his imagery, and the exquisite charm of a style both pellucid and melodious, the impression produced on reading these two volumes is displeasing. To borrow his own language (in the preface to the volume published in 1853), he has given "interesting" because "accurate representations," but he has not fulfilled the further demand of art. "It is demanded that a poetical representation shall 'not only interest, but also that it shall in 'spirit and rejoice the reader: that it shall convey a charm, and infuse delight.'" Mr. Arnold's poetry does not accomplish this: his choice of subjects and his treatment of them fall under the condemnation he has himself written. "What are the situations, from the 'representation of which, though accurate, no 'poetical enjoyment can be derived? They are 'those in which the suffering finds no vent in 'action; in which a continuous state of mental 'distress is prolonged, unrelieved by incident, 'hope, or resistance; in which there is every- 'thing to be endured, nothing to be done. In 'such situations there is inevitably something 'morbid, in the description of them something 'monstrous. When they occur in actual life, 'they are painful, not tragic; the representa- 'tion of them in poetry is painful also." Hopelessness is one distinguishing mark of these poems. Almost every state depicted, in narrative or elegy, dramatic or lyric verse, is one of continuous and unrelieved mental distress. Nor is the distress a noble one. The wail is a murmur, the outcry of a weakness that shrinks

Poems. By MATTHEW ARNOLD. In two volumes. (London: Macmillan and Co.)

from decisive effort, that chooses rather to surround itself with images of a melancholy like its own, and to contemplate ignoble pains. We do not say that there is affectation in this, but there is hysteria. The lack of Mr. Arnold's poetry is exactly that expressed in the poem entitled "Switzerland."

"I blame thee not!—this heart, I know,
To be long loved was never framed;
For something in its depths doth glow
Too strange, too restless, too untamed.

And women—things that live and move
Mined by the fever of the soul—
They seek to find in those they love
Stern strength, and promise of control.

They ask not kindness, gentle ways;
These they themselves have tried and known.
They ask a soul which never aways
With the blind gusts that shake their own.

I too have felt the load I bore
In a too strong emotion's sway;
I too have wish'd, no woman more,
This starting, feverish heart away.

I too have long'd for trenchant force
And will like a dividing spear;
Have praised the keen, unscrupulous course,
Which knows no doubt, which feels no fear."

Mr. Arnold's inability to choose a worthy subject is evident in the three poems which treat of sexual love. These are among the best poems he has written. In "Tristram and Iseult" we have, what we rarely meet with in these volumes, a vein of true passion; and the collection of lyrics entitled "Faded Leaves," and that entitled "Switzerland," though sentimental rather than passionate, are exquisitely melodious and, in expression, tender. But they all treat of either illicit or light love. Nor is there anything ennobling in the sorrows of the unhappy lovers; there is none of the "incident, hope, or resist- 'ance" which we are told must relieve mental distress in a true poem; death or forgetfulness is the *deus ex machina* invoked to end the complication. Let our readers mark the simplicity, the melody, and the sweetness of these verses, and then let them know that the singer represented is a wretched Werther, loving one whose lot an iron knot "ties up straitly" from him; "and were it snapt—thou lov'st me not!"

LONGING.

"Come to me in my dreams, and then
By day I shall be well again!
For so the night will more than pay
The hopeless longing of the day.

Come as thou can'st a thousand times,
A messenger from radiant climes,
And smile on thy new world, and be,
As kind to others as to me!

Or, as thou never can'st in sooth,
Come now, and let me dream it truth!
And part my hair, and kiss my brow,
And say: My love, why sufferest thou?

Come to me in my dreams, and then
By day I shall be well again!
For so the night will more than pay
The hopeless longing of the day."

"Switzerland" is full of verses as graceful as these; but the "total impression" is that of a weak pruriency. And Mr. Arnold has told us that the value of a poem depends on its "total 'impression," not on its "occasional bursts of 'fine writing," or its "shower of isolated 'thoughts and images." Where there is not cleanness, there cannot be beauty; and levity is the defilement of the love of the sexes. "Tristram and Iseult" is not impure, for there is no levity in its personages. It is a poem of passion. In the other poems we have referred to, there is no passion, only wild emotionalism; fancy is there instead of heart. This hollow-ness, this levity, is fatal to a work of Art.

Of the three endowments of the poet, needed for insight into subjects fit for his purpose, for inspiration of motive and for direction in his treatment of them—faith and hope and love—Mr. Arnold evinces neither faith nor hope; it is because we remember the description of the sleeping children in "Tristram and Iseult," and the vision in "Obermann once More," that we forbear adding that he is also destitute of love. The philosophy and the religion of these poems sum themselves up in self-development. Faith in humanity there is none: the son of Dr. Arnold, standing in Rugby Chapel, finds no higher inspiration in his father's life than this:—

"And through thee I believe
In the noble and great who are gone;
Pure souls honour'd and blest
By former ages, who else—
Such, so soulless, so poor,
Is the race of men whom I see—
Seem'd but a dream of the heart,
Seem'd but a cry of desire.
Yes! I believe that there lived,
Others like thee in the past,
Not like the men of the crowd
Who all around me to-day
Bluster or cringe, and make life
Hideous, and arid, and vile;
But souls temper'd with fire,
Fervent, heroic, and good,
Helpers and friends of mankind."

There is, again, a startling inversion of the

life of faith in the sonnet we now quote; the "soul setting up" its "mark of everlasting 'light," and not looking to the Eternal, stand- ing itself supreme and authoritative, has but an idol instead of a deity; a fancy for a faith:—

"EAST LONDON."

"'Twas August, and the fierce sun overhead
Smote on the squalid streets of Bethnal Green,
And the pale weaver, through his windows seen
In Spitalfields, looked thrice dispirited.

I met a preacher there I knew, and said:
'Ill and o'erwork'd, how fare you in this scene?'
'Bravely!' said he; 'for I of late have been
Much cheer'd with thoughts of Christ, the living
bread.'

O human soul! as long as thou canst so
Set up a mark of everlasting light,
Above the howling senses' ebb and flow,

To cheer thee, and to right thee if thou roam,
Not with lost toil thou labourst through the night!
Thou mak'st the heaven thou hop'st indeed, thy
home."

A similar thought is expressed in "Obermann 'once More" when it is said of "that gracious 'Child, that thorn-crown'd Man," that "he 'lived while we believed." There is here indi- cated the one defect of Mr. Arnold's poetry; it is self-inspired. Its only trust is trust in the individual man; and that is no motive for life or for act. Mr. Arnold's muse is too honest to feign dignity where there is none; too clear- sighted to be deluded by pretences of worth; looking only into the individual, the verse is ignoble. The greater the fidelity to this theme, the deeper the dissatisfaction of the poem. The wonder is that a poet should sing at all when he has no higher inspiration than this. It is but a poor thing to be always railing at the meanness of the age, and the pettiness of the men by whom one is surrounded. Culture tempered by disgust is miserable furnishing for a poet. Once more Mr. Arnold's own pen shall criticise his poems. We quote from "Heine's 'Grave":

"But was it thou—I think
Surely it was—that bard
Unnamed, who, Goethe said,
Had every other gift, but wanted love;
Love, without which the tongue
Even of angels sounds amiss?

Charm is the glory which makes
Song of the poet divine:
Love is the fountain of charm!

How without charm wilt thou draw,
Poet! the world to thy way?
Not by the lightnings of wit!
Not by the thunder of scorn!
These to the world, too, are given;
Wit it possesses, and scorn—
Charm is the poet's alone.
Hollow and dull are the great,
And artists envious, and the mob profane.

We know all this, we know!
Can'st thou from heaven, O child
Of light! but this to declare?
Alas! to help us forget
Such barren knowledge awhile,
God gave the poet his song."

It is impossible to banish moral considera- tions from the field of art, nor can a member of Christendom, by forgetting his Christian faith, acquire Hellenic abandon. Nobility must enter into beauty; an artist must work to the highest standard he has known, or his work will be a failure and a wretchedness. These faithless, hopeless, all but loveless poems show what we may expect if Christian art should ever become Pagan; not the freshness, the passion, the de- light of early Grecian culture, but more than the trouble, the misanthropy, and the self-scorn of its later days. The fall will be deeper; the misery, the sense of degradation will be therefore more. Either Mr. Arnold has unwisely limited his circle of observation or his vision is utterly unsound. We have poets—and we shall have them—with an eye for nature as keen and trustworthy as his, who see also somewhat to honour and to hope for in the world and God, whose poems therefore will be an enduring pleasure.

BRIEF NOTICES.

Homer's Iliad in English Rhymed Verse. By CHARLES MERIVALE, B.D., D.C.L., Chaplain to the Speaker, &c. In two volumes. (Strahan and Co., London.) Dr. Merivale has done well in rendering Homer's Iliad into English ballad measure. He has done what perhaps no previous translator of "Homer" has succeeded in doing; he has made "Homer" throughout readable by persons wholly without classic culture. He has indeed translated "Homer." It is not Hellenic verse we have here; the spring of the ballad measure is very different from the march of Greek hexameters. But the ballad is to English verse what the hexameter was to Greek verse; each is the national form of popular poetry, each also is eminently adapted to the epic. Dr. Merivale has thoroughly succeeded in his work, even the catalogue of the forces may be read without weariness. Some of the onomatopoeic phrases are admirably rendered. Here,

for instance, is Homer's "Δευτὴ δὲ κλαγγὴ γένετ' ἀργυρέου βιβίου";—

"And dire was the ding of the silver string, as he drove his mortal dart."

Dr. Merivale has shown courage in breaking away from the temptation of the word *clang*, and he has been rewarded by the reverberation of his "*string*." For the music of the "πολυ φλοίσβοιο θαλάσσης," Dr. Merivale has substituted a visual image—

"Then turn'd and paced he softly by the billowy ocean's shore."

Delicate turns like this abound in this translation. The terms of abuse with which the Greeks enlivened their disputes, are, for the most part, forcibly and vividly rendered. We add as a specimen of Dr. Merivale's work, his translation of a well-known passage:—

"This said, bright-crested Hector reach'd forth to take his child:

The infant view'd him with affright,

And shrilly screaming at the sight in his nurse's arms recoil'd,

Seared by the brazen armour, and the helmet's horse-hair plume,

Nodding above its lofty crest, and waving all its gloom.

Smiled sire and reverend mother; but Hector from his head

The helmet loos'd, and on the ground his shining trophy laid:

Then kiss'd the child and toss'd him, and to his bosom press'd—

And thus almighty Jove in prayer, and all the gods addressed:

"O Jove and gods immortal, grant me that this my boy

Stand first, like me, in feats of arms, and rule, like me, in Troy!

And some day, when triumphant, from war he shall retire,

May men say: "Lo! a better man and braver than his sire";

And gladden thus his mother's heart, and crown her fond desire!"

He spake, and to his consort gave back the tender child:

She laid it on her fragrant breast, and tearfully she smiled."

Dr. Merivale's translation is preceded by a beautiful dedication, of which we scarcely know whether to admire more the delicacy of the English or of the Latin version.

Echoes in Plant and Flower Life. By LEO H. GRINDON. (London: F. Pitman.) The title of this book is somewhat affected, and the author's style is too inflated for good taste. But the matter of the book is interesting, and its tone healthful. Mr. Grindon is an excellent guide to the study of plant and flower life; he is himself so reverent and so eager an inquirer into nature, that he kindles enthusiasm in those who listen to him. By "*echoes*" in plant and flower life, Mr. Grindon means resemblances of different families; not those similarities which are made the basis of classification, but likenesses such as that of the pyrola to the lily of the valley, or of the common borsetails to conifers. These "*echoes*" are found in every part of the structure of plants,—in leaves and flowers and fruits, and also in colours and odours members of different families shew strange resemblances. Mr. Grindon sees in this "the certificate of the hand of God." "The proof is in the incessant 'cropping out' as the geologists say, of ideas that seem identical, and under circumstances which, so far from requiring the presence of those ideas to give completeness, often seem actually inconsistent with their manifestation." It might be thought that a notice of these apparently casual resemblances would make but a very slight book; but the hundred or so of pages Mr. Grindon has given us are pleasant and by no means insignificant, reading. The inexhaustible freshness of nature is such that we no more tire of hearing an intelligent and original observer talk of what he has seen than we tire of looking at any flower or investigating any plant-form or structure. "Every boy," says Mr. Grindon, "who has a flower-pot, every girl who has a parlour-window where geraniums are permitted, or privileged, better still, to own a little greenhouse, may cultivate and call these pretty curiosities their own; may sow the seeds, or plant the slips, and watch them grow, and find after half a lifetime that, in renewing the little experiment (like opening the pages of some book that thirty years before taught us how to think and how to see), they shall still be an enthusiasm, and the keynote of a poem all unawares made in the mind, though perhaps not a word may be uttered. The true way to be happy in old age is to learn to love such things as these in our early youth, always connecting with them reverent thoughts of God's wonderful ways and dealings." It is because we think this book will be useful in awakening a love for plants and flowers, and sustaining enthusiasm in their study, that we heartily recommend it to our readers.

TOO BAD.—A young man from the country, out walking with a young lady, cudgelled his brains for some interesting topic of conversation to amuse her with, but in vain; he could hit upon nothing until they met several cows, when the swain said, with much simplicity of manner, "Now, isn't it strange what a motherly appearance a cow has?" To which the lady replied, "I do not think it strange, sir, that a cow should have a motherly appearance to a calf."

Crimes and Casualties.

Several cases of sunstroke have occurred in Essex, principally in the harvest field.

The Swindon magistrates on Thursday fined a man named Wright £1 or a fortnight's imprisonment for trying to overthrow a velocipede on which a person was riding. He paid the money.

Mr. George Horcan, a farmer at Liscortle, in Ireland, has been gored to death by a bull. About ten years ago Mr. Horcan's father was killed in the same way by a sire of the same animal.

The young man Clement Harwood, who has been remanded several times on a charge of stealing bills of exchange to the amount of £15,000, and who is also charged with forgery, was again brought up on Monday. The prosecutor asked to be allowed to withdraw the charge, which the Lord Mayor granted.

William Dixon, a private of the 7th Fusiliers, who shot Corporal Brett at Aldershot on the 18th of last month, was executed at Winchester on Monday morning. The unhappy man made a written statement on Sunday, expressing much contrition for his crime, and attributing it in great degree to "his love for drink." The execution was, of course, in private.

Another fatal railway collision is reported. On Wednesday afternoon a passenger train ran into a coal train at Strensall, a station on the York and Scarborough line. Several persons were within the van of the coal train, and one of them was killed. A good many of those who were in the passenger train were seriously shaken. In this case the signal was set at danger, but the passenger train could not be brought up in time.

In Carlisle, on Saturday afternoon, while an elderly man named John Martin, the owner of a small-ware stall, was running down a street after two boys who had been teasing him, one of the boys picked up a stone and threw it at the old man. The missile struck him on the head; he fell down insensible, and when picked up a few minutes afterwards he was dead. The two boys, who are about twelve years of age each, are in custody.

A shocking case of suicide took place on Friday morning near Crouch End. Mr. Thomas James Houghton, a gentleman employed in the Customs, who lived in Offord-road, Barnsbury, went out for a walk with two of his children, aged respectively eight and ten. Near Crouch End he told his children to keep in his rear, and having climbed up an embankment of the Highgate branch of the Great Northern Railway, he ran in front of a train, and was immediately killed in the sight of his children.

A young miner named William Eslick, aged twenty-two, was bathing in the sea at St. Agnes, Cornwall, on Thursday, when he attempted to swim across an inlet with a boy of thirteen upon his back. When in deep water the boy became frightened, and grasped Eslick so tightly round the mouth and throat that he could not be shaken off. Before assistance could reach the struggling man he sank, and never rose again. It is supposed that he was suffocated before he sank. The boy was saved.

A shocking suicide took place at Brighton on Friday morning. A young man, only just turned seventeen, threw himself deliberately in front of a train near Kemp Town Junction, and was killed on the spot. The deceased, who was named Oldaker, was son of the station-master at Falmer, and was himself in the Brighton Railway Company's service as a ticket-collector. He had tried to enlist as a soldier, but was not accepted. Before his death he wrote a letter to his parents stating that he was "tired of wretched life." The jury found that he was temporarily insane.

An inquest was held on Thursday in the Caledonian-road by Dr. Lankester respecting the death of a boy named Floyd, aged five years. The boy took a bath on Saturday week, when the heat was excessive, and afterwards complained that he had hurt his foot. On Monday he was taken ill, but seemed to get better, so that no medical assistance was called in. On Wednesday morning he made a hearty breakfast, but shortly afterwards died very suddenly. A surgeon who made a post-mortem examination said the cause of death undoubtedly was a clot of blood in the heart, which he thought was the effect of incautious bathing. The action of the heart had been stagnated, and this was the proximate cause of death. The deceased was a very delicate boy. The jury returned a verdict of "Natural death."

A thunderstorm of unusual violence, unhappily causing the loss of life, visited Yorkshire and other parts of the north of England on Sunday evening. Between Farsley and Stanningley, near Leeds, a very distressing calamity occurred. A couple of lovers were overtaken by the storm, and appear to have been struck dead by the lightning. Their bodies were found, when the storm had subsided, lying across the footpath. At Todmorden a young woman was rendered insensible by the lightning, and a farm-labourer in the same locality was also struck by it. A very deluge of rain fell in places, notably at Scarborough; and at Barugh-hill forty sheep were killed by lightning. On the moors hailstones of great size fell. For two hours (eight to ten p.m.) the heavens were a constant blaze.

The following tragic story is told by the *Echo*:—"As the summit of Cader Idris is easily accessible, it is the goal during this season of numerous parties of gay tourists. It was, however, apparently a man of humble rank whose dreadful fate we have to record, a stranger rambling through the country, selling little articles of use in the out-of-the-way cottages of the Welsh peasants. Nearly a month ago a lad in charge

of sheep near the summit of Cader Idris met an old man and asked him where he was going. The poor fellow said he was seeking the way to Machynlleth, and the boy showed him that he was pursuing the wrong path, and set him in the right direction. Very soon afterwards, apparently, the hapless old man, in traversing the vast trackless mountain, fell into some sort of hole among a heap of stones, and became tightly wedged, so that he was unable to stir or extricate himself. His hips were jammed between the blocks, and only the upper part of his body remained free. What the poor creature must have endured in such a position it is impossible to conceive. Doubtless he called for help, but the shepherd lad had wandered on, and only the barren rocks of Cader echoed his cry. He was not starved to death, for some portion of oat-cake was found in his pocket, though possibly he was unable to reach it in the horrible vice wherein he was caught. How long he survived, and what were his sufferings from crushed limbs and thirst, the day's heat and the night's cold, on that wild, lonely mountain, none can know. At last he died, and the birds and beasts found their prey; and when, a few days ago, a farmer by chance crossed the mountain near the awful scene, the greater part of the body was eaten away—only the imprisoned limbs, which it took three men to release, remained intact, and the little packet of needles and trifles of that sort for which the poor wretch was seeking a market. The coroner's jury at Dolgelly gave a verdict, 'Found dead on Cader Idris mountain; name unknown'—and so the story ends; a pitiful one as well may be."

Miscellaneous.

NATIONAL SUNDAY LEAGUE.—On Sunday last no less than 3,000 persons, under the auspices of this society, went on an excursion to the Isle of Wight, returning to London the same night.

VISIT OF VOLUNTEERS TO LIEGE.—Up to Saturday over 1,000 volunteers had forwarded their names for the visit to Liège *fetes*. All the names must be given in by next Saturday, when it is thought the aggregate will be from 1,200 to 1,400. As many as 180 corps are represented already. The *braves Belges* are also to have the company of some hundreds of the French National Guard.

THE SOCIAL SCIENCE CONGRESS.—The forthcoming meeting of the Social Science Association, which is to be held this year at Bristol, is anticipated with much interest. Sir Stafford Northcote is the president for the year. The department of Economy and Trade will be presided over by Mr. Stephen Cave, M.P., that of Education by the Rev. Canon Kingsley, and that of Jurisprudence by Mr. G. W. Hastings. During the sittings of the congress there will be a conference of ladies, under the presidency of Miss Mary Carpenter.

REPRESENTATION OF EAST CHESHIRE.—The vacancy for East Cheshire is likely to lead to a Parliamentary contest. At the general election in November the Liberal candidates retired previous to the nomination, and the Conservative candidates obtained their seats without a struggle. On the present occasion there are already two candidates for the seat vacant by the death of Mr. E. C. Egerton. The one spoken of by the Conservatives is Major Egerton Leigh. The Liberal candidate spoken of is Sir Edward Watkin, a requisition to whom is advertised.

THE NATIONAL REFORM UNION have held a special meeting at Manchester, to determine their course of action during the approaching winter months. The meeting was quite unanimous as to the objects to be kept in view. They were—the ballot, further reductions of taxation, the improvement of the tenure of land in Ireland, and the assimilation of the county and borough franchise. Other subjects were mentioned, such as a more equitable redistribution of seats, and the abolition of the three-cornered constituencies, but it was considered that the points above mentioned were those which demanded the first attention.

DR. LIVINGSTONE.—Sir Roderick Murchison's opinion has recently been asked as to the fate of Dr. Livingstone, and especially with reference to Mrs. Burton's suggestion, in which her husband concurred, that the great traveller is probably held in captivity by the negro king of Cazembe. Sir Roderick is not at all despondent. He adheres to the theory he laid down at the anniversary of the Geographical Society, that the outlets from Lake Tanganyika flow westward to the Atlantic, and that Livingstone is following their course. The mighty Congo may be one of these outlets, and Livingstone will, Sir Roderick believes, again emerge, as he did after his first great journey, on the western shores of Africa.

A HAPPY COLONY.—At a temperance meeting, presided over by Captain Campbell, in the Burdett Hall, on Saturday evening last, Mr. John Grubb Richardson, a wealthy member of the Society of Friends, stated that some years back he built a factory and established a colony in the north of Ireland. He employs nearly 4,000 hands, and there are some 6,000 or 7,000 persons located in Bessbrook. They have no public-house, and consequently no pawnshop or policeman. The people are so happy under this condition of things that every man and woman signed a petition in favour of Sir Wilfrid Lawson's Permissive Bill to enable other people to enjoy the same. Mr. Richardson said he was constantly receiving applications to receive into his

colony the intemperate sons and relatives of ladies and gentlemen.—*Eastern Post.*

OWN NAVY AT SEA.—The *Times* publishes a long letter from its correspondent on board the *Agincourt*, describing the voyage of the Lords of the Admiralty and the iron-clad squadron from Plymouth Sound to Gibraltar. The evolutions made with the ships during the voyage were, he states, merely preliminary to the more important evolutions that will be made by the combined fleets during the next portion of the cruise between Gibraltar and Lisbon. The *Daily News* also publishes a letter describing the progress of the flying squadron from the time of its leaving England until its arrival at Bahia. Ample testimony is borne to the value of this experiment as a means of showing the efficiency of both officers and men, and of testing the sea-going qualities of the ships.

SHEFFIELD CUTLERS' FEAST.—The annual "Cutlers' Feast" was held at Sheffield on Thursday. The principal speakers of note were the Marquis of Hartington, Mr. Roebuck, Mr. Reed, and Mr. Mundella, M.P. The ex-member for Sheffield was received with great cordiality, and in proposing "The health of the Army, the Navy, and the Volunteers," made a characteristic speech, the burden of it being a protest against miserable economy in relation to the services. Mr. Reed, who replied for the navy, stated in the course of his speech that the country has expended on its navy during the last ten years one hundred and sixteen millions sterling, including ten millions upon ironclads. He thought the present state of Europe justified this enormous outlay. The Marquis of Hartington bespoke for the country a fair field for the treatment of the great subject of the next session—the Irish land question. It never had been, he observed, and ought not to become, the stalking-horse of party.

CURIOUS POINT IN THE VACCINATION CONTROVERSY.—At Marlborough-street on Saturday, a Mr. Emery waited upon Mr. Knox to ask his advice in the following matter. Mr. Emery said that he purchased of the Highgate Cemetery Company a grave, and wished to place over it a tombstone, the inscription on which had been approved by the superintendent. Subsequently there was a refusal to allow the stone to be placed on the grave on the ground that the inscription was of an objectionable nature. The inscription was as follows:—"The family grave of A. Emery, of No. 66, Great Portland-street, Marylebone. In affectionate remembrance of William Emery, infant son of the above, who departed this life July 4, 1869, from the mortal effects of vaccination, aged four months." Mr. Emery said the words were in accordance with the verdict of a coroner's jury. Mr. Knox said that if Mr. Emery were to insert the words "according to the verdict of a coroner's jury," before the words "from the mortal effects of vaccination," as a coroner and his jury were a legally constituted tribunal, it might remove the difficulty. If the dispute could not be settled in that way, Mr. Emery might give the company notice through his solicitor that he would take steps to test his right in a legal way. Mr. Emery thanked the magistrate for his advice and retired.

THE DOCKYARDS.—It is now confidently asserted that in addition to closing Woolwich and Deptford Dockyards the Government has decided on the abolition of Sheerness as a naval establishment as soon as the requisite arrangements connected with the change can be carried out. The only dockyards and naval establishments which will thus be retained are those at Chatham, Portsmouth, Devonport, and Pembroke. The Government by the abolition of Woolwich, Deptford, and Sheerness Dockyards only give effect to the recommendation of the committee which sat some time since, in concentrating the whole of the naval resources of the kingdom at some three or four large dockyards. For some years past Sheerness has been allowed to sink into the position of one of the minor dockyards, the large establishment at Chatham, some few miles higher up the Medway, monopolising nearly the whole of the building and fitting of the ships of our iron-clad squadrons, while the completion of the vast basins and docks now in course of formation at that port will leave no necessity for the retention of Sheerness as a separate naval establishment. As to the use to which Sheerness Dockyard may ultimately be put, nothing definite would appear to be decided, but it seems probable that it will be retained as a place for depositing naval stores. The period for closing the dockyard at Woolwich is fixed for the 1st of October, when the whole of the mechanics and other hands employed at the establishment will be discharged. Already a number of the established workmen have been transferred to Chatham Dockyard, and the remainder will be sent to that and other dockyards as vacancies occur at those establishments.—*Pall Mall Gazette.*

THE EARL OF GRANARD ON THE LAND QUESTION.—The Earl of Granard has written a letter in the *Freeman's Journal* on the necessity of an equitable settlement of the land question. In the many bills brought before Parliament, both by Whig and Tory Administrations, Lord Granard says the value of the Ulster custom of tenant-right has been fully recognised. The proviso recurs in every one of them, "That nothing herein contained shall affect the custom of Ulster." To this custom he thinks the prosperity of the Northern province due, and as a system "tested by the experience of nearly three centuries," he prefers it to any "more theoretically perfect and untried system." The true solution of the land question, Lord Granard therefore thinks, "lies in the passing of an Act which would give the

force of law to the custom of Ulster, extend its beneficial provisions to the whole of Ireland, and at the same time provide for a periodical Government valuation for letting purposes, with power of appeal in case of dispute to a local and inexpensive tribunal, such as the court of quarter sessions." Lord Granard adds his conviction that if such an enactment became law, the southern and western counties, "with their milder climate and more fertile soil, would soon equal, if not outstrip, the prosperous condition of the north. Such outrages on humanity as the Clonsilla evictions, and acts of a similar nature, would become impossible—agrarian disturbances would be a thing of the past, feelings of mutual confidence, hitherto held in abeyance by unjust laws, would revive between landlord and tenant, and each would find that their common interest lay in the improvement and regeneration of their common country."

THE ANNUAL FETE OF THE NATIONAL TEMPERANCE LEAGUE was held on Tuesday at the Crystal Palace. The programme of the day commenced with a conference in the Lecture-room. A paper was read "On the Medical Use of Alcoholic Drinks," by Mr. T. A. Smith, lecturer on chemistry. The paper condemned such use, and hoped that medical men would have recourse to more rational and efficient remedies. Papers were also read by the Rev. G. Maunier, Wesleyan minister, "On Recent Ecclesiastical Movements in Reference to Intemperance," by Mr. W. H. Smith, "On the Importance of Temperance Reformers securing the co-operation of Young Men's Christian Associations"; and by the Rev. G. M. Murphy, "On Public Amusements and Drinking Customs." At one o'clock a meeting was held in the Concert-room, under the presidency of Mr. Lucas-Shadwell. The speakers were the Rev. Archdeacon Sandford, Judge Payne, and the Rev. A. Wallace, of Glasgow. At 2:15 the Band of Hope procession took place in the grounds, accompanied by music; and at 5:30 there was a grand procession of the entire body, also accompanied by bands. One of the special features of the day was the concert by 5,000 children of the United Kingdom Band of Hope Union. There was a great variety of other entertainments, consisting of a cricket match, instrumental concerts, balloon ascent, and open-air meetings. The weather was all that could be desired, and the satisfaction at the day's enjoyment was general and unequivocal. Many of the visitors came from long distances. From Newtown, Montgomeryshire, a special train brought 300, and the Darlington Temperance Society sent 512. The Darlington Society guaranteed 300l. to the North-Eastern and Midland Railway Company as the proceeds of the train, the fare for the 472 miles being only ten shillings.

THE BEERSHOPS LICENSING QUESTION.—The new law which makes the granting of a beerhouse licence conditional on the applicant obtaining a certificate from the magistrates of the petty sessional division in which he lives, has created a good deal of stir in different parts of Hertfordshire, where it appears, from the recently published returns, that beerhouses are more abundant than in many other counties, there being only a single parish without one. At several of the petty sessions held within the last few days the inspectors of police have objected to the granting of certificates to established beerhouse-keepers on the ground that their houses are not respectably conducted, or that the keepers of them are not persons of respectable character. In several cases the magistrates have refused certificates to persons who had been convicted of crime, but who, under the old system, had only to apply to the Excise office for a licence in order to get it. At the adjourned licensing session for the Manchester division on Wednesday, the magistrates suspended judgment upon no less than 157 applications for the renewal of licences. In many of these cases there had been convictions for offences against the law, and others had been "reported" by the police. At the adjourned licensing sessions for Salford, on Friday, the magistrates refused to grant certificates to ten beerhouse-keepers. Forty-six applications were originally suspended; but on Friday thirty-six of the applicants satisfied the magistrates. The Mayor stated that during the last three years the number of persons convicted of drunkenness in Salford had more than doubled, and that it was the duty of the magistrates, in reference to the operation of the new Act, to be strict but not oppressive towards beerhouse-keepers. The Liverpool magistrates are acting very stringently as regards the granting or renewal of licences to beerhouses. On Saturday they went through the "new applications" list, and out of 115, only granted twelve; even these, with one exception, were cases of *bona fide* restaurants, or where the circumstances were such as to constitute the granting of the licence a matter of justice as a renewal.

THE WELSH FASTING GIRL.—Whether the case of the "fasting girl" in Carmarthenshire is one of real malady or only of imposture, the show which is being made of the poor creature by her parents is equally revolting. Hundreds of persons have visited the farm where she lies, and though no regular fee is charged, a present is apparently expected. Everything is done to attract the curious and make the exhibition as sensational as possible. The child is decked out as a bride, with a wreath of flowers round her head, gay ribbons hanging therefrom, and fastened at the ends by a small bunch of flowers, after the present fashion of ladies' bonnet-strings. She is thirteen years old, and has a pretty face, plump and rosy, the eyes being bright, with pupils somewhat dilated, and a restless, furtive look, which the

doctor noted as suspicious. The pulse was perfectly natural, the body by no means emaciated, and covered with a slight perspiration. Both the child and her mother seem to have done all they could to resist any attempts at careful medical examination, the girl affecting hysterical symptoms, and the mother declaring that a fit was coming on. Dr. Fowler, district medical officer of the East London Union, who has been to Llethernoyadduccha to investigate the case, was not allowed to see either her tongue or back. On tickling the soles of the feet, he observed a strong voluntary effort on the girl's part to prevent muscular movement. The general healthiness of the body is confirmed by the appearance of the nails, usually so sensitive to disease, which afforded no indications of any arrest of unguinal nutrition. On the whole, Dr. Fowler's verdict is "Simulative hysteria, in a young girl having the propensity to deceive very strongly developed; therewith may be probably associated the power or habit of prolonged fasting." As to the collusion of the parents, it is difficult to see how the girl can obtain food without their knowledge, and the profitable account to which they turn the case, combined with their obstinate refusal to accept medical aid, is in the highest degree suspicious. Dr. Fowler is satisfied the child might be "quickly relieved from a malady which in a year or so may not only become chronic, but also be the forerunner of some physical or some more severe form of mental disease." But the father, when this is proposed, only answers cantingly that "none but the Great Doctor can cure the child." The question is whether parents have the right to doom their child to such a fate, and whether no interference is possible.—*Pall Mall Gazette.*

Gleanings.

Of 12,708 persons who are on the burgess list of Bolton, 1,561 are women.

In the stomach of a bream caught in Dalkey Sound the other day was discovered a silver penny of the reign of King John.

Mr. William Howitt is busy on a work treating on the history of the Society of Friends, of which body he was formerly a member.

The first parcel of Sussex hops of the new growth arrived in the Borough on Thursday, and were sold at 6l. per cwt. The quality is said to be very fine.

Dr. Newman, it is confidently reported, is busy on a new work upon Rationalism, and the first part of it may be expected shortly. The title of the work is not announced at present.

A SHREWD ANSWER.—Lady (at Sunday-school): "And what do you understand by 'the pomps and vanities of this wicked world'?" The head of the class: "The flowers in your bonnet, teacher!"—*Punch.*

An inebriated wight fell down a flight of stairs the other night, and a passer-by, fearing he was seriously injured, ran to pick him up and set him right. But the man majestically staggered to his feet, and, in response to the proffered aid, roared out: "Now you just lemme 'lone. Wan' no slobberin' aroun' me. I allus come down stairs that way."

In one of Cooper's novels occurs the following passage:—"He dismounted in front of the house and tied his horse to a large lounst" (meaning the well-known American tree). A French author, in translating the passage, renders it thus: "He descended from his horse in front of the chateau, and tied him to a large grasshopper."

A Scotch minister told his neighbour that he spoke two hours and a half the Sunday previous. "Why, minister, were you not tired to death?" asked the neighbour. "Aw, nae," said he, "I was as fresh as a rose; but it would have done your heart good to see how tired the congregation was."

NOT AFRAID OF MRS. GRUNDY.—M. Legrove, of the French Institute, relates that when he once threatened a little damsel that "if she didn't behave properly he would tell every one he knew," the child responded, "Well, that doesn't trouble me."—"And pray why not?" he asked. "Because," replied the precocious little philosopher, "there are a great many people that you don't know, and they will never hear anything about it."

HINTS FOR THE SUMMER HOLIDAY.—One prevalent error must be avoided. Do not suppose that because the appetite becomes keener in the sharp fresh air of the country, the whilom invalid may eat and drink like a thrasher—four or five large meals a day. Moderation and regularity in this respect will be duly repaid by rapid increase in strength and muscle; whilst, if we get the "digestives" out of order by any excess in the outset, we may be haunted by the demons of dyspepsia, rheumatism, or other fleshy ills, for the better part of our holiday. Regular meals and early hours of sleep are *de rigueur*.—*Dr. Strange, in Gentleman's Magazine.*

A SPEAKING MACHINE.—Professor Faber's speaking machine is to be exhibited at Hamburg during the continuance of the International Horticultural Exhibition. It is said to articulate various words, and even to answer questions and simple sentences with wonderful distinctness. This is by no means the first invention of the kind that has been exhibited. Wolfgang von Kempelin, the inventor of a chess automaton, who was born at Presburg in 1734, and died at Vienna, 1804, both constructed a machine of the kind and wrote on the subject. The machine about to be exhibited at Hamburg is, however, more perfect than any previous invention of the kind.

The *Farmer* reports another application of steam

to agricultural operations. A steam-ploughing engine has been used on Messrs. Howard's farm at Bedford for drawing wagon-trains of sheaves. Thus the corn is not only cut but carted by steam, and the consequent gain to the farmer is very considerable. He is not only enabled to make the most of fine weather and avoid the chances of the clouds, but he can also dispense with a number of his horses. What this saving amounts to will be appreciated when the outlay on the stable is reckoned up, from 20% to 25% per horse annually for keep alone, besides the value of the animals.

BRAN FOR BABIES.—Some years ago a doctor residing in a French village about an hour and a half's railway journey from Paris—a M. Bourgeois, of Croyen, Valois—took it into his head that the cleanest, healthiest, and best way of managing infants, was to discard all the clothing peculiar to their age in favour of bran, in which material they were to be deposited for the night, or whenever they slept. It was not long before he succeeded in finding an adventurous matron willing to try this method: and now this theory has, we are assured, become so fashionable, that the doctor is unable to meet all the demands made upon his time in order to instruct young mothers in the process, and so he has constructed some little models affording a practical view of his plan.—*Lancet*.

OLD FOR HIS AGE.—A ridiculous story comes across the Atlantic concerning Mr. Charles Reade's dramatisation of Tennyson's poem "Dora." At the performance of "Dora" the other night in a western city, when Mary Morrison made her exit to bring on her little Willie of four years, she was shocked to find a lubberly boy of at least fourteen; and as he was the only Willie at hand on he must go, though he was well-nigh as big as his mother. The Farmer Allen of the play, being equal to the emergency, instead of inquiring, "How old are you, my little man?" endeavoured to remedy the matter by saying, "How old are you, my strapping boy?" But he failed, for the boy, who was instructed to say from "four to five," said it in such a coarse sepulchral tone as to drive the good-natured grandfather to exclaim, "Forty-five! you look it, my boy; you look it."—*Orchestra*.

A STRONG HINT.—Secker, when Archbishop of Canterbury, delivered a charge, in the course of which he found great fault with his clergy on account of the scanty allowance often paid to curates. Mr. Patten, curate of Whitstable at thirty pounds a year, was present, unbidden, at the delivery of the charge. When the Archbishop had spoken his mind on the subject of curates' pay, he rose, and bowing, said, "I thank your grace." On the conclusion of the charge, Patten bustled up to the primate, who began with the usual question, "I apprehend, sir, you are curate of Whitstable?" "I am so," said Patten, "and have received the paltry sum of thirty pounds per annum from your grace's predecessors for doing the duty of a living bringing in full three hundred." "Don't enlarge, Mr. Patten," said the archbishop. "No, but I hope your grace will," rejoined the curate.

AN ECLIPSE ANECDOTE.—Dr. Peters, the eminent astronomer connected with Hamilton College, went West to observe the late eclipse of the sun. He requested an old negro living near his observatory to watch carefully his big flock of hens, for a 4.45 they would go to roost. After the eclipse was over he came, evidently much excited. "How was it?" said the doctor. "Beats the debil," said the negro. "When de darkness come, ebry chick'n run for de hole in de barn. De fust ones got in, and de next ones run ober one anudder, and de last ones dey just squat right down in de grass. How long you know dis ting was a coming?" "Oh! I reckon we knew it more than a year," said the doctor. "Beats de debil! Here you away in New York knowd a year ago what my obik'ns was gwine to do dis bery afternoon, an' you nebber see de chick'ns afore nudder!"

ANOTHER ABSURD FASHION.—The *Lancet* may rest assured that it is not the "waist of the period" or "tight-lacing" against which they should wage war. The fashionable peril of the period arises out of the use of high heels. Those who only wear them for a few hours daily may escape with impunity, but the most dire consequences must ensue to those who wear them constantly. The line of the foot, when encased in a thoroughly fashionable boot or shoe, is inclined about twenty-five deg. The strain of maintaining the body erect is thrown upon the thin muscles in the front of the leg and through the knee cap carried up the front of the thigh to the body. The evils which attend the use of the old hobby-horse are likely to attend sudden or very quick movements in these high-heel boots. It is the unconscious effort to relieve the tension on the perpendicular layers of muscle which form the front wall of the trunk that occasions the stooping. But for this relief, accidents of a very serious character, indeed, may occur at any moment. Ladies who persist in wearing the heels of their boots very high will do well to stoop as much as possible.—*Globe*.

A TRYING NOTE.—There is an anecdote related of Rubini, the great tenor singer, which illustrates the peculiar power of the human voice. In an opera by Pacini, called "Il Talismano," in which Rubini was singing, he had to sing a phrase in which a high B flat occurs, which he was accustomed to attack and hold out with great power, to the delight of his audience. The public flocked to hear this wonderful note, and never missed calling for a repetition of it. Rubini had already sung the note on seven previous occasions each time twice; and on one evening,

when an admiring audience waited for the production of the wonderful note, Rubini was dumb. He opened his mouth, extended his arms, and tried to utter the note which would not come. The audience cheered, applauded, and encouraged him in every way, but the obstinate B flat refused to be sounded. One more effort, and the force of his powerful lungs overcame the obstacle, and the B flat rang among the audience with brilliant vigour; but something in the mechanism of his voice had given way, and though feeling acute pain he continued the scene, forgetting his suffering in the triumphant conquest he had obtained. When he left the stage, he saw the surgeon of the theatre, who examined him, and found that in the exertion of producing the obstinate note he had actually broken his collar-bone.—*From the "World of Wonders" for September*.

ILLEGIBLE SIGNATURES.—What a silly pedantry that is that induces some little people to sign their names so that no one can decipher them! If anything that a man puts upon paper ought to be bold and unmistakable, it is his signature. The habit of signing with a hieroglyph sprang up with people in high places—no credit to them—and those in lower places contracted it, aping their betters as usual, and thereby honouring the character inherited from their Darwinian progenitors. Scores of letters from conspicuous nobodies come under my eye, wound up with conglomerations of dashes and flourishes, that, supposing them to be excusable as the signs manual of bishops and First Lords, are absurd as the subscriptions of Littleworth, clerk in an assurance office, or Fribble, a small parish curate. The culminating point of inconsistency is reached when the name is written so vilely that the writer has to enclose his card to tell you what it really is. Often the body of a letter thus signed is legible enough, showing that the correspondent has learned to write properly, and that his scrawly signature is a mere affectation. It may be said that the hieroglyph prevents forgery; but this is a bad argument, for the more complicated a writing the easier it can be imitated. Far more difficult it is to counterfeit a simple hand which bears, as all simple hands do bear, a character peculiar to him who wrote it. The habit is quite unpardonable; and a man who puts a puzzle in the most important part of his epistle ought never to be disappointed if he gets no answer; for the time that could be given to a reply may be completely used up in disentangling the web that shrouds the name.—*Gentleman's Magazine*.

A NEW CURE FOR CONSUMPTION.—In a paper published in the *Bulletin de Therapeutique*, Dr. Clersey, of Langres, adverts to the therapeutic effects of arsenic in pulmonary complaints, and especially on the virtue it seems to possess of stopping spitting of blood, a quality he has remarked several times, and of which he quotes two instances. The first is that of a stonemason, a man of Herculean frame, and thirty-six years of age. Being passionately fond of fishing and shooting, he had repeatedly caught cold in the pursuit of these pleasures, and in the end became consumptive. He consulted Dr. Clersey in May, 1867, when he had already been suffering for upwards of a year from a cough, accompanied with blood-stained expectorations. At times he had spit pure blood in rather large quantities. From the beginning he had been treated with cod-liver oil, iron, bark, and lastly, with perchloride of iron in order to stop hæmorrhthis, which had become alarmingly frequent. The treatment having led to no favourable result, Dr. Clersey at length daily administered six milligrams of arseniate of soda for twenty days consecutively; then interrupted it to give cod-liver oil for the following sixteen days, and so on alternately for the three months, the patient taking at the same time infusions of quassia and wine of Jesuit's bark. At the end of the very first week all spitting of blood ceased, and by degrees all the digestive functions got into order again, the appetite returned, dyspnoea disappeared, but there still remained general weakness and the cough. The same alternate treatment as above was resumed with a slight variation for four months more, at the end of which a complete cure was obtained, and no relapse has been observed since. The other instance was that of a young man of twenty-nine, who for the last two years had been spitting blood, and was in a very bad state. In this case also arseniate of soda has hitherto produced excellent effects, but it is uncertain whether the cure will be quite complete.—*Galignani*.

ROBINSON CRUSOE'S ISLAND COLONISED.—The following bit of information will be of interest the world over:—At a distance of less than a three days' voyage from Valparaiso, in Chili, and nearly in the same latitude with this important port on the western coast of South America, is the island of Juan Fernandez, where once upon a time Alexander Selkirk, during a solitary banishment of four years, gathered the material for Defoe's "Robinson Crusoe." This island, little thought of by the inhabitants of the Chilean coastland, has lately become of some interest by the fact that in December, 1868, it was ceded to a society of Germans under the guidance of Robert Wehrhan, an engineer from Saxony, Germany, for the purpose of colonisation. The *entrepreneur* of this expedition, Robert Wehrhan, left Germany eleven years since, passed several years in England, served as major through the war of the Republic against secession, and was subsequently engaged as engineer with the Ceropasco Rail, in South America. He and his society, about sixty or seventy individuals, have taken possession of the island, which is described as being a most fertile and lovely spot. They found there countless herds of goats, some thirty half-wild horses, and sixty donkeys—the latter

animals proving to be exceedingly shy. They brought with them cows and other cattle, swine, numerous fowls, and all the various kinds of agricultural implements, with boats and fishing apparatus, to engage in different pursuits and occupations. The grotto, made famous as Robinson's abode, situated in a spacious valley, covered with large fields of wild turnips—a desirable food for swine—has been assigned to the hopeful young Chilean to whom the care of the porcine part of the society's stock has been entrusted, and he and his *protégés* are doing very well in their new quarters. Juan Fernandez is one of the stations where whaling vessels take in water and wood.—*San Francisco News*.

THE MOST WHOLESOME KIND OF BREAD.—It is an old controversy what kind of bread is the most wholesome, affording at once the greatest degree of nutriment, and adapting itself best to the various conditions of the body. Rye bread has been highly recommended in this respect, but it is not very palatable, and is, besides, difficult to procure. On the other hand, while the fine white bread is deficient in nitrogenous matters, phosphates, &c., brown bread with the bran in it requires a strong digestion to do justice to it. That the latter is otherwise the most nourishing cannot be doubted. The Scotch Highlanders, the Tyrolese, and other tough, sinewy races, attest its virtues. For a labourer in rude health there is nothing like whole-meal bread, as it is called; but here we are confronted with a singular anomaly in the English baking trade. Our bakers, or at least most of them, for reasons of their own, choose to class brown loaves in the category of fancy bread, which by Act of Parliament they are not bound to sell by specified weight. Hence brown bread, though cheaper to produce, is dearer to buy, since for the same price as white bread the purchaser obtains a smaller loaf. The distinction of the statute between ordinary and fancy bread is a mere absurdity. It gives rise to perpetual wrangling and litigation, and on every ground ought to be abolished. Bakers should be bound to charge by exact weight in every case, seeing that there is no restriction as to prices, and that they can always make a profitable charge for their goods, only doing it openly and under the check of scales, instead of in an underhand manner as at present. We agree with the *Lancet* that an equitable adjustment of cost in this respect would be an immense boon to the working class, who would find that in brown bread they obtained at a cheap rate the food on which they could work hardest. But if the bakers are wise in their generation, they will not wait for legislation. Why should they not, in their own interest, encourage the sale of the bread which is the least expensive for them to produce at a price proportionate to its value, instead of charging more for it than for the really more costly white loaves? For the upper classes, on the other hand, what is wanted is, as our professional contemporary suggests, a brown bread not quite so rough and coarse as that now usually sold. Let the bran be retained, but ground more finely.

Marrriages, and Death.

MARRIAGES.

ECOLLE—CHEETHAM.—August 26, at Southport, Lancashire, by the Rev. S. G. Green, B.A., President of Rawdon College, Richard, third son of Thomas Ecolle, Esq., of the Elms, Lower Darwin, Lancashire, and Torquay, Devonshire, to Helen, second daughter of the late James Cheetham, Esq., of Firwood, Chadderton, near Manchester. No cards.

SHERWIN—WALLIS.—August 26, at the New Congregational Church, Halesford, by the Rev. W. Tyler, of London, uncle of the bridegroom, assisted by the Rev. T. Given Wilson, minister of the place, John Greenwell Sherwin, of Dalston, eldest son of the late J. G. Sherwin, Esq., to Sarah Sandford, elder daughter of Mr. W. S. Wallis, of Halesford.

WHITTINGHAM—BUXTON.—August 26, at Wood-street Chapel, Walthamstow, Essex, by the Rev. W. H. Hooper, Francis Merton Whittingham, of Walthamstow, to Alice Mary, only daughter of the late Mr. Robert Buxton, of Walthamstow, and 27, Leadenhall-street, London.

VEALE—MARTIN.—August 28, at the Congregational Chapel, Clutton, by the pastor of the Baptist Chapel, Chew Magna, Alfred, eldest son of Mr. William Veale, Chew Magna, to Sarah, youngest daughter of Mr. John Martin, of Fairwater Farm, Chew Magna.

FOWLER—JOYCE.—August 28, at the Baptist Chapel, Wedmore, by the Rev. F. Davies, Mr. T. H. Fowler, of Bristol, to Jane, eldest daughter of the late Mr. John Joyce, of Beekington.

CLAY—PALMER.—August 26, at Broad-green Congregational Church, Croydon, by the Rev. John Stockwell Watts, minister of Bruce-road Congregational Church, Bromley-by-Bow, John Lawson Clay, of Faversham, to Emily, fourth daughter of the late Mr. Samuel Palmer, of Acton.

MILNES—BEAUMONT.—August 29, at Netherfield Independent Chapel, Penistone, Mr. George Milnes, farmer, to Miss Harriet Beaumont, both of South Lanes, Cawthorne.

GREGORY—PRIDHAM.—August 31, at the Independent Chapel, Yeovil, by the Rev. J. W. Sampson, Mr. A. E. Gregory, of Upton, near Langport, to Elizabeth, eldest daughter of Mr. W. Pridham, Lyde Farm, Yeovil.

FOWLER—BROAD.—September 1, at the Tabernacle, Lewes, by the Rev. W. Spencer Edwards, George Capt. Fowler, of North-street, Brighton, and Great Dover-street, London, to Emily, second daughter of Mr. James Broad, of Lewes.

BINNS—BAYNES.—September 1, at the Friends' Meeting house, Bainbridge, Charles Binns, of Bradford, to Margaret Baynes, second daughter of the late John Baynes, Cusbeck, Wensleydale.

HARTLEY—STITT.—September 1, at Trinity Presbyterian Church, Cloughton, by the Rev. Alex. Macleod, D.D., assisted by the Rev. William Graham, M.A., James Hartley, late Captain 5th (Northumberland) Fusiliers, and 32nd Light Infantry, to Cecelia Stewart, only daughter of Samuel Stitt, Esq., the Grange, Cloughton, Birkenhead.

BUTENSHAW—NEWTN.—September 2, at New College Chapel, by the Rev. Professor Newth, of Manchester, uncle of the bride, S. Edward Butenshaw, of Upper Holloway, to Anne Elizabeth, eldest daughter of the Rev. Professor Newth, M.A., of New College.

VAUGHAN-OXLEY.—September 2, at Surrey Chapel, by the Rev. G. M. Murphy, the Rev. Frederick Vaughan, of Broadwinor, Dorset, to George Anna Oxley, daughter of Mr. William Oxley, Brighton.

CROWTHER-WEBSTER.—September 3, at the Wesleyan Methodist Chapel, Headingley, by the Rev. Benjamin Bellier, Mr. Joshua Crowther, to Harriet, second daughter of the late Mr. Edward Webster, of Headingley.

BOYD-OFFORD.—September 3, at Baywater Chapel, Queen's-road, by the Rev. H. Heywood, Mr. R. W. Boyd, of New Bond-street, to Amy Ellen, daughter of the late Rev. J. Offord, of Pembroke Villas, Baywater.

KIRK-HODGE.—September 4, at Brunswick-street Chapel, Huddersfield, by the Rev. Marmaduke Miller, Walter S. Kirk, third son of John Kirk, Esq., to Mary Elizabeth Elizabeth Hodge, eldest niece of W. G. Etchells, Esq., all of Huddersfield.

SIMPSON-LAYCOCK.—September 4, at Sion Chapel, Bradford, by the Rev. J. P. Chown, Mr. Henry Simpson to Miss Frances Park Laycock, both of Bradford.

CLARK-EVANS.—September 4, at the parish church of St. John of Jerusalem, South Hackney, Mr. George Mart Clark, of Victoria Park, South Hackney, to Miss M. Evans, of Hackney-road. No cards.

DEATH.

LOWDEN.—September 2, suddenly, Robert Lowden, Esq., of Regency-square, Brighton, youngest son of the late J. D. Lowden, Esq., of Leicester-gardens, Hyde Park, and Thomas Ditton, Surrey, and dearly-beloved brother of the Rev. G. Rouse Lowden, F.R.G.S., of Hanwell, in his twenty-fifth year.

BANK OF ENGLAND.

(From *Westminster Gazette*.)

An Account, pursuant to the Act 17th and 18th Victoria, cap. 32, for the week ending Wednesday, Sept. 1.

ISSUE DEPARTMENT.	
Notes issued	£34,932,080
Government Debt	£11,015,100
Other Securities	3,984,900
Gold Coin & Bullion	10,932,080
	£34,932,080

BANKING DEPARTMENT.	
Proprietors' Capital	£14,558,000
Reserve	3,679,258
Public Deposits	3,909,825
Other Deposits	18,412,679
Seven Day and other	519,231
Bills	£41,073,983
	£41,073,983

Sept. 2, 1869. GEO. FORBES, Chief Cashier.

HOLLOWAY'S OINTMENT AND PILLS.—CHEST PRESERVATIVES. —At all seasons of the year the rate of mortality from diseases of the lungs is very great. Holloway's ointment well rubbed upon the chest, aided by his pills, arrests all mischief. These cleansing medicaments exercise the most salutary and restorative influence over the entire contents of the pectoral cavity. Air tubes, nerves, blood-vessels, and all other tissues, feel their wholesomely potent power, more particularly in their thoroughly purifying both veins and arterial blood by promoting the free circulation of air. Neither ointment nor pills contain any noxious ingredient whatever, but their balsamic nature nourishes rather than irritates the system, and kindly subdues all untoward symptoms, till all is well once more.

Markets.

CORN EXCHANGE, LONDON, Monday, Sept. 6. The arrivals of English wheat for to-day's market were moderate, but liberal supplies are to hand from abroad. English wheat realised an advance of 1s. to 2s. per qr. over the rates of Monday last. For foreign wheat we had a retail demand at 1s. per qr. above the prices made this day week. Flour was 1s. per sack and 6d. per barrel dearer. Peas, beans, and barley were unaltered in value. Of oats we have liberal supplies on board ship. They met a steady sale at a decline of 6d. per qr. since Monday last. Indian corn is 1s. per qr. lower. From the ports of call large arrivals are advised, and buyers wait reports and samples of the cargoes.

CURRENT PRICES.	
Per Qr.	Per Qr.
WHEAT—	PEAS—
Essex and Kent, red, old .. 47 to 52	Gray .. 39 to 41
Ditto new .. 41 48	Maple .. 44 46
White, old .. 51 56	White .. 40 44
" new .. 44 51	Bollers .. 40 44
Foreign red .. 48 49	Foreign, bollers .. 40 43
" white .. 49 51	
BARLEY—	RYE .. 31 32
English malting .. 31 34	
Chevalier .. 40 47	OATS—
Distilling .. 35 38	English feed .. 25 30
Foreign .. 30 34	" potato .. 28 32
MALT—	Sooty feed
Pale	" potato
Chevalier	Irish black .. 20 23
Brown .. 49 57	" white .. 20 24
BEANS—	Foreign feed .. 19 25
Ticks .. 39 41	WHEAT—
Harrow .. 43 45	Town made .. 41 47
Small .. 39 41	Country Marks .. 39 40
Egyptian .. 30 41	Norfolk & Suffolk .. 35 36

BREAD.—LONDON, Saturday Sept. 4.—The prices of wheaten bread in the metropolis are from 7½d. to 8½d.; household bread, 6d. to 7d.

METROPOLITAN CATTLE MARKET, Monday, Sept. 6.—The total imports of foreign stock into London last week amounted to 14,082 head. In the corresponding week in 1868 we received 8,419; in 1867, 12,991; in 1866, 15,589; and in 1865, 20,515 head. There was a moderate supply of foreign beasts and sheep here to-day. The demand was inactive for all breeds, at about late rates. The receipts of beasts from our own grazing districts were on an average scale, and generally specking in fair condition. The transactions were restricted, but no change took place in the quotations; the top price for the best Friesian and crosses was 5s. to 6s. 2d. per 8lbs. From Lincolnshire, Leicestershire, and Northamptonshire, we received about 1,650 shorthorns, &c.; from other parts of England, 150 various breeds; and from Ireland, 50 head. The market was scantily supplied with sheep, nevertheless the demand was heavy for all breeds, and the tendency of prices was in favour of buyers. The best downs and half-breeds sold at 6s. 4d. to 6s. 6d. per 8lbs. There was a moderate supply of calves. The trade was quiet at previous quotations. The show of pigs was limited. Sales progressed slowly on former terms.

Per 8lbs. to sink the Offal.	
Inf. coarse beasts, 3 4 to 3 8	Prime Southdowns 5 4 to 5 6
Second quality 3 10 4 6	Lamba .. 0 0 0 0
Prime large oxen 4 8 5 0	Lge. coarse calves 4 0 5 0
Prime 8 to 12, &c. 5 0 5 2	Prime small .. 5 2 5 4
Coarse inf. sheep 3 4 3 10	Large boys .. 3 10 4 6
Second quality 4 0 4 10	Neatm. porkers 4 8 5 2
Pr. coarse wooled 5 0 5 2	

Wooling calves, 22s. to 24s.; and quarter-old store pigs, 22s. to 25s. each.

SMITHFIELD MEAT MARKET, Monday, September 6.

Moderate supplies on sale. The demand continues heavy, and the prices rule as under—

Per 8lbs. by the carcase.	
Inf. beef .. 3 4 to 3 8	Inf. mutton .. 3 8 4 0
Middling ditto 3 10 4 0	Middling ditto 4 2 4 6
Prime large do. 4 2 4 8	Prime ditto 4 8 5 0
Do. small do. 4 10 5 0	Veal 4 8 5 2
Large pork 4 4 4 8	Small pork 5 0 5 8

PROVISIONS, Monday, September 6.—The arrivals last week from Ireland were 2,009 firkins butter, and 3,206 bales bacon, and from foreign ports, 20,166 packages butter, and 2,213 bales bacon. The transactions in Irish butter are still limited, holders firm, influenced by the high prices paying in Ireland. Best Dutch advanced to 120s. at the close of the week. Other description of foreign butter sold better. The bacon market ruled steady. The supplies of best Waterford and Hamburg sizeable barely sufficient for the demand.

BOROUGH HOP MARKET, Monday, September 6.—Our market remains quiet, and we do not expect any revival in the demand, until we get a fair supply of the new growth. About 350 pockets have already been received, a portion of which has been sold at from 70s. to 125s. We have no improvement in the general conditions of the plantations, and our crop prospect is still estimated at about 300,000 cwt. or 140 to 150 thousand old duty. Picking will be some general about this day week. Continental reports are unchanged. American advices to the 24th ult. are very favourable, and the quality is expected to be very fine. The import of foreign hops into London last week consisted of 3 bales from Antwerp, 36 Hamburg, and 132 bales from New York.

POTATOES.—BOROUGH AND SPITALFIELDS.—Monday, Sept. 6.—Full average supplies of potatoes are on sale. For all descriptions the demand is inactive, at about previous quotations. The import into London last week consisted of 684 packages and 552 bags from Antwerp, 85 sacks and 155 barrels from Dunkirk, 1 bag from Harlingen, 144 packages from Calais, and 1 bag from Boulogne. English Shaws, 70s. to 80s. per ton; English Regents, 75s. to 100s. per ton; French, 60s. to 70s. per ton.

SEED, Monday, Sept. 6.—Not much English. No cloverseed yet to be seen. Good foreign qualities were quite as dear, and in fair demand. White cloverseed remains high. Trefoils were firm for fine new Belgian. New mustard seed was a very good supply. Prices not fixed: quality not being good. It was held too high for the views of the buyers. Canaryseed was fully as dear. New trifolium more saleable, from the change in the weather. Prices fully supported.

WOOL, Monday, Sept. 6.—Owing to the activity that has prevailed at the public sales of colonial wool, and the improvement that has taken place in values, there has been a firm feeling in the English wool market, and holders have demanded rather more money. This movement, however, has been altogether successful, though an occasional advance of ½d. per lb. has been realised for long wool.

OIL, Monday, Sept. 6.—For linseed and rape oils the demand has been heavy, and prices have given way. For coconuts there has been a fair demand, and enhanced rates have been realised for palm, but in other respects the oil market has been quiet. Turpentine and petroleum have been drooping in price.

TALLOW, Monday, Sept. 6.—The market continues dull at 45s. 9d. per cwt. for Y.C. on the spot; 47s. 6d. for Oct.-Dec.; 47s. 9d. for December; 47s. 6d. for January to March; and 47s. 9d. for March. Town Tallow is quoted at 45s. 6d. net cash.

COAL, Monday, Sept. 6.—Market firm, at last day's rates. Canaries, 18s.; Gosforth, 16s.; Hetton, 18s. 6d.; Hartlepool (original), 18s. 6d.; ditto, Hetton, 18s.; Hough Hall, 18s.; Kellor, 17s.; Hartley's, 14s. 8d.; Tanfield, 13s. 6d. Ships fresh arrived, 30; ships left from last day, 6—ships at sea, 16.

Advertisements.

THE GRAND LIGHTNING INDUCTION COIL.—Mr. WALCOTT'S MUSICAL ENTERTAINMENTS, and all the other Entertainments as usual, at the ROYAL POLYTECHNIC.—Admission One Shilling.

ON TUESDAY NEXT, 14th September, 1869, the LEWISHAM HIGH-ROAD CONGREGATIONAL CHURCH will be RE-OPENED, after having been closed for the erection of Galleries and other alterations and improvements. A SERMON will be preached by the Rev. THOMAS JONES, of Bedford Chapel. Service to commence at Twelve o'clock. After the Service a COLD COLLATION will be provided in the Evening Chapel, and at Six o'clock a TEA MEETING will be held, followed by a PUBLIC MEETING in the Church at Seven o'clock. The Rev. GEORGE MARTIN, the Pastor, will preside. The Rev. J. Beasley, E. Deonett, Morris Jones, R. H. Martin, B.A.; Robert Robinson, B. Wagh, and Thomas Wigner, and other ministers and gentlemen, have kindly promised to take part in the proceedings of the day.

On SUNDAY, September 19th, TWO SERMONS will be preached, that in the Morning (Service to commence at Eleven) by the Rev. R. D. WILSON, of Craven Chapel, and that in the Evening (at Half-past Six), by the Rev. GEORGE MARTIN, the Pastor.

Collections at each Service.

MIDNIGHT MEETING MOVEMENT.—Multitudes of unhappy Wanderers nightly through the streets of London. To rescue them from their degraded life of sin and wretchedness is the object of this Institution. For this purpose Meetings are held at Midnight. The following have recently taken place:—

On the 8th of July, in the Elephant and Castle, 40 poor girls present, and 4 rescued; on the 15th July, in the City, when 25 were present, 2 rescued; August 12th, at Paddington, 70 present, 12 rescued; August 19th, in St. Giles's Church, 68 present, 9 rescued; making in all 27 rescued from the Meetings, beside 8 who have applied at the Office for admission to the Homes, being 35 rescued in about one month. Occasionally a whole night is devoted to the circulation of suitable appeals, 20,000 of one, entitled "Somebody's Child," was issued a short time since with good effects. A Meeting of Young Men was held at Islington, July 1st, 80 present, when suitable addresses were delivered on the sin of licentiousness, and it is proposed to issue shortly among them, at the entrance of casinos and other places of amusement, a large number of a tract prepared and printed, entitled "Woman's Wrong." The expenses connected with this movement arise chiefly from the heavy annual amount paid for the admission of poor girls to the Homes, the cost of getting up Meetings, and printing publications.

CONTRIBUTIONS thankfully RECEIVED by the Hon. Secretary, Mr. JOHN STARR, 5, Red Lion-square, W.C.; or at Union Bank of London, Carey-street Branch, W.C.

STATIONERY, PRINTING, ACCOUNT BOOKS, and every requisite for the Counting-house. Qualities and prices will compare advantageously with any house in the trade. The Forms and Account Books required under "The Companies' Act, 1862 and 1867," kept in stock. Share Certificates Engraved and Printed. Official Seals Designed and Executed.—ASH and FLINT, 49, Fleet-street, City, E.C., and opposite the Railway Station, London-bridge, S.E.

MORNINGTON CHURCH, HAMPSTEAD-ROAD, will be RE-OPENED on SUNDAY NEXT, September 12th, when the Rev. THOS. T. LYNCH will Preach.

Service at Eleven.

COTTAGE HOMES for the LITTLE ONES.

ALEXANDRA ORPHANAGE for INFANTS, HORNSEY-RISE, near HIGHGATE, N.

One hundred Infants are under the care of the charity; 200 can be accommodated; 400 when the plan is completed. The buildings are only partly finished and occupied for want of funds. There is a heavy debt upon the building, until that is provided for, no further progress can be made. The committee plead for a class of Infant Orphans, for whom scarcely any provision is made, those of clerks, shopmen, warehousemen, and others, and they earnestly seek assistance at the present time. The plan is simple, and will be inexpensive, when all the arrangements are completed. The only salaries paid are to the matron and the household.

CONTRIBUTIONS will be thankfully RECEIVED by JOSEPH SOUL, Hon. Sec.

Office, 73, Cheapside.

The Model is on view at South Kensington Museum.

TO PARENTS and GUARDIANS.—A SURGEON DENTIST (L.D.S., R.C.S.), in good practice in Brighton, and holding an appointment to a public institution, wishes to RECEIVE a gentlemanly YOUTH as RESIDENT PUPIL. One intending to pass the Dental Examinations of the Royal College of Surgeons preferred, and his training would be conducted with that end in view.—He would have every facility for acquiring a thorough knowledge of the profession.—Address, L. D. S., Wakeling's Royal Library, Brighton.

TO GROCERS and DRAPERS.—WANTED, a YOUNG MAN of Christian principles and business habits for a GENERAL COUNTRY TRADE. None need apply who has not a knowledge of both branches.—Apply, stating age, salary, and reference, to Mrs. Poulton, Great Bentley, Essex.

THE Rev. G. D. BARTLET, M.A. (late Head Master of Mill Hill School) RECEIVES a limited number of PUPILS, at South Grove, Highgate, N.W., and, with the co-operation of resident and visiting Masters, prepares them for the Universities or Commercial life. The THIRD TERM BEGINS on the 8th SEPTEMBER. Prospectuses and Examiners' Reports forwarded on application.

IRON CHURCHES for SALE, with accommodation for Three Hundred Persons. Entirely a new principle of construction, being very easily and inexpensively removed. Re-purchased at a remunerative price, reducing the Hire of such Buildings to a moderate amount, and meeting with the requirements so much in request.—S. C. Hemming and Co., 21, Moorgate-street, City.

SOUTH PARADE SCHOOL, TENBY, SOUTH WALES.

Mr. HENRY GOWARD, M.A., LL.B., of the London University, and late Professor in Spring-hill College, Birmingham, will OPEN a HIGH CLASS SCHOOL in this beautiful and healthy watering-place at MICHAELMAS. Prospectuses on application.

MILL HILL SCHOOL, MIDDLESEX.

Head Master—R. F. WRYMOUTH, Esq., D. Lit. and M.A., London.

Second Master—J. H. TAYLOR, Esq., M.A., Queen's College, Oxford. 2nd Class Hon.; B.A. Trin. Coll. Cam.; 1st Class Trip.; 1st Class Med., 1868.

Mathematics—A. WANKLYN, Esq., B.A. Sydn. Univ. Coll. Cam., 14th Wr., 1867.

The School will be re-opened on Thursday, October 7th. Apply for Admission of Pupils, to the Head Master, or to the Hon. Secretary, the

Rev. R. H. MARTEN, B.A., Lee, S.E.

LANSDOWNE HOUSE, LONDON-ROAD, LEICESTER.

EDUCATION FOR YOUNG LADIES. CONDUCTED BY THE MISSES MIALL.

MASTERS—	
French and Italian ..	Mons. C. C. Caillart.
German ..	Mdlle. Hottinger.
Music and Singing ..	J. Saville Stone, Esq., Associate, Royal Academy
Drawing and Painting ..	Mr. J. Hook.
Dancing and Calisthenics ..	Mr. C. Smart.
Chemistry ..	Dr. Albert J. Bernays, Professor of Chemistry at St. Thomas's Hospital, London.
Arithmetic ..	Mr. J. Hepworth.

The above branches of education are taught exclusively by the masters assigned to them. The general English education is under the immediate direction of the Principals and a competent staff of Governesses.

References to parents of pupils, and others, if required.

PROFESSOR TODHUNTER, of CHESHAM COLLEGE, RECEIVES a small number of PUPILS, and makes it his endeavour to prepare them for the active duties of their future life. The premises are new, and have been built for the purpose. Particulars and terms, which are inclusive, on application.—Holt House, Chesham, N.

HAMPDEN HOUSE, AVENUE-ROAD, REGENT'S PARK.—The Rev. Nathaniel Jennings, M.A., F.R.A.S., prepares boys for the Civil and Military Examinations, and for Matriculation in the Universities of London, Oxford, and Cambridge. Terms (inclusive) from 75 to 90 guineas per annum.

HOWARD HOUSE SCHOOL, Thame, near Oxford.—This School, from its establishment in 1840, has paid particular attention to those subjects required in Business. The Pupils (more than 2,000 from the above period) have excelled in "Good Writing," Arithmetic, French, Drawing, Book-keeping, Mercantile Correspondence. The best Penmanship and Drawing in the Exhibition of 1851, also the best Specimens of Book-keeping and Business Letters in the Crystal Palace during the Second Exhibition of 1852, were executed by Pupils in this School. Mr. MARSH is assisted by Six Resident Masters and Two Lady Teachers. Five Acres of private Cricket Ground.—Terms 20 Guineas; above Twelve years of age, 22 Guineas. Prospectus, with view of Premises, on application.

COMMERCIAL SCHOOL, CRANFORD HALL, near HOUNSLOW, MIDDLESEX.

At this School YOUNG GENTLEMEN are Soundly Taught, Carefully Trained, and Liberally Fed. Mr. VERNEY, the Principal of the School, has had much experience in the work of Education. The premises are large and well attended. A Circular forwarded upon application.

DENMARK-HILL GRAMMAR SCHOOL,
NEAR LONDON.Principal—C. P. MASON, B.A., F.C.P., Fellow of
University College, London.

At the above-named School Pupils of from seven to eighteen years of age receive a sound and careful education, and are prepared for the Universities, the Civil Service, or Commercial pursuits. In addition to Classics and Mathematics, Modern Languages and Natural Science form important branches of the ordinary course of study. Special attention is paid to boys who are dull and backward. The youngest pupils form a separate Preparatory Department. The house is very large, and is surrounded by about seven acres of land, the greater part of which is occupied by the playgrounds and cricket-field.

SCHOOL will RE-OPEN on THURSDAY, September 16.

Prospectuses may be obtained at the School; and of Messrs. Relfe, School Booksellers, 150, Aldersgate-street, London.

UNIVERSITY COLLEGE LONDON
SESSION, 1869-70.

The SESSION of the FACULTY of MEDICINE will commence on MONDAY, October 4th. Introductory Lecture by Professor Sir Henry Thompson, at 4 p.m.

The SESSION of the FACULTY of ARTS and LAWS, including the Department of Engineering and other Applied Sciences, will begin on TUESDAY, October 5th. Introductory Lecture by Professor B. T. Moore, M.A., C.E., at 3 p.m.

The EVENING CLASSES for Classics, Modern Languages, Mathematics, the Natural Sciences, History, Eloquence, &c., will commence on MONDAY, October 11th.

The SCHOOL for Boys between the ages of Seven and Sixteen will RE-OPEN on TUESDAY, September 21st.

Prospectuses of the various Departments of the College, containing full information respecting classes, fees, days and hours of attendance, &c., and copies of the regulations relating to the entrance and other Exhibitions, Scholarships, and prizes open to competition by students of the several faculties, may be obtained at the Office of the College.

The examination for the Medical Entrance Exhibitions will be held at the College on the 28th and 29th of September; that for the Arts and Laws Entrance Exhibitions, on the 30th September and 1st of October.

The College is close to the Gower-street Station of the Metropolitan Railway, and only a few minutes' walk from the termini of the North-Western, Midland, and Great Northern Railways.

JOHN ROBSON, B.A., Secretary to the Council.
August, 1869.**LADIES' COLLEGE, ANGLESEA HOUSE,**
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PROFESSORS AND TEACHERS.

Reading, Writing, Geography, Globes, History, Literature, Arithmetic, Latin, English Grammar, Composition, and the Elements of the Natural Sciences—Miss E. F. and J. Butler.

Bible and its Literature—Mr. J. F. Alexander.

French Language, Grammatically and Conversationally—Resident Parisienne.

German Language—Resident German Governess.

These Languages spoken also by the Principal.

Italian and German Languages—Dr. E. Christian.

Music, Pianoforte, Theory, Thoro' Bass, Miss J. Butler, Mr. Wm. Norman, Mr. Lindley Nunn.

Organ—Mr. William Norman.

Singing—Mr. Lindley Nunn.

Drawing—Free Hand, Perspective, and Model Drawing, Pencil and Crayon, Painting in Water Colours, Misses E. F. and J. Butler.

Dancing and Callisthenics (Private Class), Mr. Pratt.

The THIRD TERM will COMMENCE SEPTEMBER 21st.

For Prospectus and Terms, apply to Miss Butler.

STROUD LADIES' COLLEGE, BEECHES-
GREEN, STROUD, GLOUCESTERSHIRE.

Principals, The Misses HOWARD, Resident Foreign Governesses.

THIRD TERM COMMENCES SEPTEMBER 23.

Terms and references on application.

LADIES' SCHOOL, UPPER HOLLOWAY.

Conducted by the Misses HEWITT, assisted by able Professors.

The PUPILS will RE-ASSEMBLE on TUESDAY, September 21st.

References are kindly permitted to the Rev. Edward White, Tufnell Park; the Rev. Francis Tucker, 29, Hilldrop-road; and the Parents of Pupils.

36, Hilldrop-road, N.

BLACKPOOL—COLLEGE HOUSE

SCHOOL, QUEEN'S SQUARE.—This Establishment, on the West Coast, in one of the healthiest localities in England, combines the advantages of sea air and bathing, with superior intellectual and moral training and the comforts of home.

References:—Rev. Alex. Raleigh, D.D., London; Rev. James Spence, D.D., London; Rev. Andrew Reed, B.A., St. Leonard's; John Crossley, Esq., J.P., Halifax; Henry Lee, Esq., J.P., Manchester.

Prospectuses on application to

JAMES CROMPTON, Principal.

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SHARES, £25 each, may be paid in one sum, or by Monthly Subscription of 5s. per share.

INVESTING MEMBERS receive 5 per cent. Interest, and Share of Surplus Profits.

MONEY ADVANCED on MORTGAGE without premium for any term of years.

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SURVEYOR AND COMPENSATION VALUER.

106, Cheapside, E.C.

Every information supplied as to the various Metropolitan improvements.

Claims against Railway and other Public Companies prepared and arranged.

ALL DESCRIPTIONS OF PROPERTY VALUED FOR PROBATE, &c.

Money obtained on Freehold or Leasehold Securities.

THEOBALD BROTHERS, Public Account-
ants, Insurance Brokers (Fire, Life, Marine, Loans), and General Financial Agents, County Chambers, 14, Cornhill, and 78, Lombard-street.**LONDON.—SHIRLEY'S TEMPERANCE**
HOTEL, 87, Queen-square, Bloomsbury.

Beds from 1s. 6d. Plain Breakfast or Tea, 1s. 8d.

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48, MOORGATE-STREET, LONDON, E.C.

FOUNDED ANNO DOMINI 1843.

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Deputy-Chairman, JOHN CHURCHILL, Esq.

Every description of Life Assurance.

Sum Assured £4,213,881

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A detailed report of the Assets and Liabilities of the Society, showing its safety as a means for family provision, can be had on application.

JESSE HOBSON, Secretary.

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10 to 20 PER CENT. ON OUTLAY

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FIELD'S "TRANSPARENT HONEY"
SOAP

in Tablets, 5 to 10 lb., beautifully scented, and "YORK and LANCASTER" Tablets. Exquisite rose perfume. Both the above packed in handsome boxes of 3 Tablets each, 1s. per box.

Wholesale—J. C. and J. FIELD, 36, Upper Marsh, Lambeth, S.E.

FIELD'S "UNITED KINGDOM" SOAP.
(Registered.)

This beautiful Soap is made in six varieties, White and Brown Windsor, Honey and Glycerine, &c., each tablet having a distinctive tint and perfume, the whole forming a combination of colour, form, and fragrance entirely unique. Price 3d. per tablet.

See the name on each. Wholesale of

J. C. and J. FIELD, 36, Upper Marsh, Lambeth, S.E.

THE NEW VADE MECUM (invented and

manufactured by CHARLES H. VINCENT, Optician, of 23, Windsor-street, Liverpool) consists of a Telescope well adapted for Tourists, &c., to which is added an excellent Microscope of great power and first-class definition, quite equal to others sold at ten times the price. Wonderful as it may seem, the price of this ingenious combination is only 3s. 6d., and Mr. Vincent sends it (carriage free) anywhere, with printed directions, upon receipt of a post-office order or stamps to the amount of 3s. 10d.

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GODDARD'S PLATE-POWDER.
(NON-MERCURIAL.)

For more than 20 years it has sustained an unrivalled reputation throughout the United Kingdom and Colonies as the BEST and SAFEST article for cleaning Plate.

Sold by Chemists, and Ironmongers, &c., in Boxes, 1s. 2s. 6d., and 4s. 6d. each, and by the inventor, J. GODDARD, Chemist, Leicester.

KINAHAN'S LL WHISKY
DUBLIN EXHIBITION, 1863.

The celebrated old IRISH WHISKY gained the Dublin Prize Medal. It is pure, mild, mellow, delicious, and very wholesome.

Sold in bottles 3s. 8d. each, at the retail houses in London; by the agents in the principal towns in England; or wholesale at 8, Great Windmill-street, London W.

Observe the red seal, pink label, and cork, branded "Kinahan's LL Whisky."

CAREFUL MOTHERS invariably provide

the nursery with Mrs. Johnson's American Soothing Syrup, which, applied to the gums, affords immediate relief in "teething." It is pleasant and acceptable to the child, and free from any narcotic. During nearly half a century it has been one of the important items for the nursery. None genuine without the name of "Barclay and Sons, 95, Faringdon-street," is on the stamp. Sold by all chemists, at 2s. 9d. a bottle.

CURES of ASTHMA, COUGHS, and

DISEASES of the CHEST by Dr. LOOOCK'S WAFERS.—From G. M. Tweddell, F.R.S.N.A., and F.R.A.S., author of "Shakespeare, his Times," &c. Stokesley, York, Feb. 8, 1869.—"I have always found them to give immediate relief to myself, my wife, and children in difficulty of breathing, coughs, and other affections of the lungs, and witnessed their good effects on my friends (some of whom were asthmatic). I have great pleasure in recommending their use." They have a pleasant taste. Price 1s. 1 1/2d. and 2s. 9d. per box. Sold by all druggists.

TEETH.—MR. WEBB (late with Mr. A.

Ekell, Surgeon-Dentist, of 8, Grosvenor-street) constructs ARTIFICIAL TEETH on the only patented improvements in existence which give a pleasing expression to the mouth, ensure the greatest comfort in eating and speaking, and a natural appearance which positively defies detection. For tender gums, and where loose or sensitive teeth are intended to remain, this painless system will recommend itself when all others fail. Success guaranteed in every case. Inspection of specimens invited. Terms strictly moderate, and fully stated in his treatise, "Dental Mechanism and Surgery," which also explains his painless and infallible system, free by post, or on application to Mr. Webb, 17, New Bond-street. Consultations free.

HOOPING COUGH.—ROCHE'S HERBAL

EMBUCCATION. The celebrated Effectual Cure for the Hooping Cough without internal medicine. Sold by most respectable Chemists. Price 4s. per bottle. Wholesale Agent, Edwards, 38, Old Change (formerly of 67, St. Paul's), London

CORNS and BUNIONS.—A gentleman,

many years tormented with Corns, will be happy to afford others the information by which he obtained their complete removal in a short period, without pain or any inconvenience.—Forward address, on a stamped envelope, to F. Kingston, Esq., Church-street, Ware, Herts.

LUXURIANT WHISKERS, Moustachios,

and Eyebrows; also the renewal of hair on bald patches, &c. LATREILLE'S CAPILLAIRE STIMULANTE succeeds where everything else fails. Five hundred testimonials may be seen by any person calling upon JOHN LATREILLE, 88, Lorrimer-street, Walworth; or specimens sent free by post on application.

SHREWSBURY'S GAS CONSERVATORY
BY ROYAL LETTERS PATENT.

(BOMBER. Testimonials on application. (Enclose Stamp.)

Patentes, G. Shrewsbury, Lower Norwood.

GENUINE FLOUR.

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